A forme of Catechising:

Set downe by Questions and Answers.

Wherein the principall Grounds of *Christian Religion are deliuered.*

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The ninth addition.

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1. *Principle.* Concerning God.
2. *Principle.* Concerning Man, his creation, fall, and state of corruption.
3. *Principle.* Concerning Mans deliuerance by Christ.
4. *Principle.* Concerning the meanes of being partakers of Chist and his benefits.
5. *Principle.* Concerning the meanes of obtaining Faith, and the good things that follow Faith.
6. *Principle.* Concerning the state of man in death, after death, particular iudgment, and the last and generall iudgement.

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The preface to the Chatechiſme.

THE chiefeſt thing a man or woman ſhould deſire and ſeeke after, is how to liue and die comfortably: and after death, how to remaine bleſſed for euer. Now this can neuer bee attained, vnleſſe a man know God aright, and haue a right knowledge of Ieſus Chriſt, whom he hath ſent. Ioh. 17. 3.

The way to true comfort and bleſſedneſſe both in this life and for euer, is to know God to be our Father in Chriſt, by the reuelation of his Spirit, according to his word. And this knowledge is not in vs by nature, and one ſpeciall meanes to attaine vnto it, is inſtruction in the

grounds of religion : I will draw that I purpose to deliuer in this kinde of exercise, to certaine generall heads and grounds of Christian Religion, needfull to be knowne and beleeued of all Christians, and handle these grounds by way of Question and Answere, that they may the better be conceiued.

Now then the first ground and principle of Religion I purpose to handle shall bee concerning God:

what we are to conceiue and beleeue concerning God.

A Forme of Catechising,

Wherein the Principall grounds of Christian Religion are delivered.

The first Principle.

What wee are to conceive and beleeve concerning God.

Question.

WHat is God?

Answ. God is a Spirit, or spirituall substance, most wise, most holy, eternal and infinite. Ioh. 4.24

Q. How are wee perswaded that there is such a God?

A. Besides the evidence and testimony of Scripture, by these reasons:

1. By the creating and making of the world and all things in it; and especially the soule of man. Rom. 1.20.

2. Secondly, by the workes of Gods providence, and chiefly his fearefull punishments on monstrous and notorious sinners in this life: Zach. 12.1. Psal. 9.16. Psal. 58.10. 11.

3. Thirdly, by common consent of all Nations, who rather worship any God,

or gods than none at all.

Obiect. *Ephes.* 2. 12. The Gentiles were without God in the world.

Answ. *The meaning is, they were without the true God.*

4 Fourthly, by the accusation and terrors of conscience: a man that commits any sinne in secret, his conscience, naturally checking him, accusing and terrifying him for the sinne, and as it were drawing him before a iudgement-seat.

Rom. 2. 15.
Iai. 33. 14.

Q. How many Gods be there?

A. Onely one, and no more.

Deut. 6. 4.
1 Tim. 2. 5.
1 Cor. 8. 6.

Obiect. *Psalm.* 82. 1. God standeth in the assembly of Gods.

Answ. *The word there is taken for Iudges and Magistrates, because they stand in Gods place or roome.*

Q. How is this one God to bee conceiued of vs?

A. Not by framing any image of him in our minds: neither can we conceiue him in his glorious nature; but we are to conceiue God, as he hath reuealed himselfe in his word, by his Properties and Works.

Deu. 4. 16.
Iudg. 13. 18
1 Tim. 6. 16

Of the Properties of God.

Q. What be the chiefe properties of God?

A. First hee is most wise. Iob 12. 13. Rom. 16. 27.

1 Properties of God.

Q. What

Q. What is that wisdome of God?

A. It is that by which God doth distinctly and perfectly know himselfe, and all other things aright; and knoweth the nature, reason, and causes of all things.

Q. What is the second property of God?

A. Hee is most holy: Isai. 6. 3. *2 Propertie of God.*

Q. What is that holinesse of God?

A. It is a most absolute and perfect purity of all Gods properties and attributes: and it appeares in that he is most iust, and mercifull vnto his creatures. Ex. 10. 5. 6.

Q. What is the third property of God?

A. He is eternall. Isaiah. 41. 4. Reuel. 14. and that euery way, without beginning or end of daies. Angels and the Soules of men be eternall, but not euery way; though they shall neuer die, yet had they a beginning, and they are eternall, not absolutely, but by participation. *3 Property of God.*

Q. What is the fourth property of God?

A. Hee is infinite. *4 Property of God.*

Q. How many waies is God infinite?

A. Two waies: First his presence, Secondly, in power.

In presence. Hee being present in all places, filling Heauen and Earth. Psal. 139. 7. 1 Kin. 8. 27. Ier. 23. 24.

In power. He being able to do whatsoeuer he will. Psal. 115. 3. Deu. 10. 17

Ob-

Ob. God cannot lye, *Tit.* 1.2. or deny himselfe, 2 *Tim.* 2.13. therefore hee cannot doe all things.

Answ. *To lie or to deny himselfe, are workes of impotency and weaknesse, and not of power; and therefore cannot befall God.*

For workes of impotency, or things contrary to the nature of God, as to destroy himselfe, or not beget his Sonne from all eternity, Or things that imply contradiction: as to make a truth false, or that which is not, to bee at the same time, cannot befall God.

Q. How many waies is Gods power taken or distinguished?

A. Two waies, it is either absolute, or actuall.

Q. What is his absolute power?

A. That by which hee is able to doe more then either he doth, or will doe.

Mat. 3.9. Phil. 3.21.

Q. What is his actuall power?

A. That by which he causeth all things to be which he willeth; and doth whatsoeuer hee will.

Psa. 135.6.

Of the workes of God.

Q. What are the workes of God by which we are to conceiue him?

A. They are two: Creation & preseruatiō.

Q. How are we to conceiue of God in respect of Creation?

A. That he is the most mighty Creator of the world and of every thing that hath a being in the world. Ie.10.11. Act.4.24.

Ob. There bee many evils and hurtfull things in the world, as venemous and poysonfull beasts, hearbs, and such like, yea, evill spirits, the Diuell and his Angels: did God create them?

A. *Yes, God did create all these things, but* Gen.1.28. 25.
we must understand, that God made not poysonfull creatures so at the first, but they became so by the fall of man. Hurtfull and poysonfull creatures, which now are for the correction and punishment of man for sinne, should not have beene so, if man had not fallen.

Again, *God made the Diuell and evill spirits at the first very good and glorious spirits, but they willingly and of their owne accord fell* Iudo.6.
from that purity in which they were created, and so their being is from the will of God: but their being evill is from their owne wils.

Q. Did God make sinne sicknesses, deseases, and death or no?

A. No: these bee no Creatures of God, we finde not the making of these in the first creation of all things. Sin is no Creature of God, but the destruction of Gods image, which is a Creature: and sicknesses, deseases, and death came into the

Rom. [illegible] the world by sin, and follow sinne. And
1 Sam. 7.6. though they come from God as corrections, exercises, or punishments; yet are they no creatures, as things that haue a being in the world, but rather as destruction of such things as haue being.

Q. What is is the worke of creation?

Gen. 1.
Heb. 11.3. A. It is the making of all things in their seuerall kindes of nothing, by the mighty power of God in the first six daies of the World.

Ob. Man was made of the dust of the
Gen. 2.19. earth; fishes of the water, beasts & foules of the earth; woman of man: How then did God make all things of nothing?

A. *God made the first matter of all things of nothing, and then of that mater were all things formed.*

Q. What is the second worke by which we are to conceiue God in our mindes?

A. The preseruation of all things created by his speciall prouidence, we are to conceiue him in our mindes, as the most wise and mighty Preseruer of all things created. 1 Pet. 3.19. God is a faithfull Creator, he did not onely make Heauen and earth, and all things in them, and so leaue them: but he by his wise prouidence and mighty power doth preserue and gouerne the same.

Q

Q. What is that Worke of preseruation of all things?

A. It is the hand and power of God, continually exercised in sustaining and disposing of all things created. Psa 119.91. Ion. 5.11.

Q. How doth God sustaine all things created?

A. Hee vpholdeth them all in their being by his mighty word. Heb. 1.3.

Q. How doth God dispose of all things created?

A. Hee guideth and imployeth them to good ends and vses, yea euen the least things, as the Fly, the Gnat, & such like: so that nothing comes to passe by chance: not so much as a little Sparrow hoppeth or falleth on the ground without the prouidence and disposing hand of God. Mat. 10.29 30. Pro. 16.33

Q. How know you that God ordereth and gouerneth all things by his most wise and mighty power, and by his speciall prouidence?

A. Besides the euidence of Scripture, by experience, wee see that meat and drinke being voyd of life, yet preserue the life of man: cloathing being voyd of heat, yet it keeps the body warme, which could not be but by the speciall prouidence of God, giuing vertue to them. Leu. 26.29. Mat. 4.4.

Of

Of the persons in the God-head.

Q. What are we further to conceiue and beleeue concerning God?

A. That in one simple and vndiuided God-head, in one diuine essence, here be three distinct persons, the Father, the Son, and the Holy Ghost, and that these three persons are equall in eternity and glory, that they are alike eternall, none of the three persons being afore or after another in time, and that they are equall in all things that belong to the nature of God.

Q. How is the Trinity of persons proued?

A. By these places of Scripture. Mat. 3.16.17. cap. 28. vers. 19. 2. Cor. 13.13. 1 Ioh. 5.7. There bee three which beare record in heauen, the Father, the word, and the spirit, and these three are one. In that hee saith three, hee noteth the distinction of the persons: and in saying one, he sheweth the vnity of the Essence, that in one vndiuided God-head there be three distinct persons.

Q. What is the Father?

A. In respect of order he is the first person in the God-head, without beginning, being of himselfe and from none other, and giuing personall Being to his Son.

Psal. 2.7. Heb. 5.5.

Q. What

Q. What is the Sonne?

A. Hee is the second person in the God-head, having personal being from the Father, of whō he is begotten frō al eternity Ioh.3.61. Ioh.5.26. Pro.8.22. to 32.verse

Q. What is the holy Ghost?

A. Hee is the third person in the God-head, having personall Being from the Father and the Son: he proceeding from them both, from all eternity. He is called the spirit of Christ: whence wee gather and that truly, that he procedeth no lesse from the Son, then from the Father. Rom.8.9 Gal.5.6

Q. Are these three persons three severall Gods as three persons amongst men, are thee severall men.

A. No: The three persons are but one God. Because the divine Essence is infinite, and admits no division: and the whole divine Essence is in every one of the persons which are not severed, but onely distinguished one from another. Reason

Q. How are wee to conceiue the three persons of the God-head distinct one from another?

A. Two waies.

First, in the manner of personall being, which each person hath proper to himselfe. As that,

The Father is the person that begets the

the Sonne the person who is begotten of the Father, and the holy Ghost the persō who proceeds frō the Father & the Son.

Secondly, in the manner of working in the creatures: for the scripture ascribes

Ioh. 5. 17. 19. To the Father the beginning of working.

To the Son wisdome and counsell, and the dispensation of the worke, Ioh. 1. 3. All things were made by it (that is) the word, the second person in the Godhead. Heb. 1. 2. By whom also he made the World. Hence he is called Wisdome, Prov. 8, 22.

To the holy Ghost, vertue and power, and efficacy of operatiō. In a word, God

Ioh. 26. 13. 1 Cor. 12. 11. the Father, in the Son by the holy Ghost worketh all things. This doctrine is beyond all reach and understanding of man, yet to bee beleeved, as that which God hath revealed in his word for our salvation, which cannot stand without it.

The second Principle.

Of Man his creation, fall, state of corruption, and his miserable estate after his fall.

Q. OF all visible creatures which is the chiefest?

A. Man: for in man above all other visible

visible Creatures, the Lord sets forth the glory of his wisdome, power, & goodnes. Pro. 8.31. Psal. 8.5, 6, 7, 8.

Q. What was the state and condition of man at the first in his first creation?

A. It was an holy and an happy condition, a state of innocency, & a state of life.

Q. Wherein stood that holy condition of man?

A. In that he was free from sinne, and created after Gods own Image & likenes. Ge. 1.26.27 Gen. 5.1.

Q. What was that Image of God in which Man was created at the first?

A. It was a conformity of man to God, even a conformity of all the powers of the soule of man to the will of God, standing in wisdome and holinesse. Col. 3.10. Ephes. 4.24

Q. What was that wisdome that was in man at the first?

A. A perfect knowledge of God his Creator, and of his will to be obeyed: and of his wisdome and will, touching the particular Creatures: For Adam named them according to their natures.

Q. What was that holinesse that was in man at the first?

A. It was a conformity of the will and affections, and the whole disposition of man in body and soule, to the will of God his Creator.

Q. Wherein stood that happy condi. of man in the first creation?

A. In three things:

First, in a blessed communion which man had with the true God, with whom he had
Gen. 1. 26. daily, as it were, familiar conuersation: and God did many waies reueale himself and his glory to him, and this is apparant by Gods familiar cõference with Adam.

Secondly, in dominion ouer the Crea-
Gen. 1. 28. tures, an example whereof wee haue in Gen. 2. 19. when all creatures presented themselues before him to receiue their
Gen. 2. 9. names from him.

Thirdly, in a body endued with beauty, strength and immortality, and that
Gen. 2. 25. his body was immortall, there is no que-
Rom. 5. 12. stion, seeing death came in by sinne.

Q. What imployment had man in his first state?

A. Two-fold: particular and outward, to till and dresse the Garden. And gene-
Gen. 2. 15. rall and spirituall, to worship and serue
Gen. 1. 27. God his Creator: to which he was fitted of God with freedome of will and ability for perfect obedience, hauing the Morall Law written in his heart by nature.

Q. How doth that appeare?

A. By two things:

First

First, by the effect of the Law in his heart: for man hauing sinned, the guilt of his conscience forced him to hide himselfe from Gods presence. Gen 3.8.

Secondly, by the remainders of the Law of God in all mākind, who hauing not the Law of God, are a law vnto themselues. Rom 2.14. 15.

Q. Did man continue in that state in which he was created?

A. No: he left it, and fell from righteousnesse to sinne. Gen 3.6.

Q. How was it that man lost his first state, and fell from righteousnesse to sin?

A. God suffering Sathan to tempt him, and leauing him to the liberty and mutability of his owne will, he fell into sinne, eating of the forbiden fruit: hence Sathan is called by Christ a murtherer from the beginning. Ge.3.1.&c Ioh.4 4.

Q. How did Sathan tempt man?

A. He vsed the serpent, a subtile beast as his instrument, & spake out of him, first to the woman, & after by her to the man; pretending greater loue to them, & greater care of their good then was in God. Gen.3.1. 2,4 5. 2 Cor.11.

Q. How did man and woman our first parents yeeld to temptation, being created good?

A. Being left to God to the liberty and

Gen. 3. 6. Eccl. 7. 31. mutability of their owne will, they voluntarily inclined to that euill whereunto they were tempted.

Q. What is the state of man being fallen from his first estate in which hee was created?

A. It is a state of corruption & misery.

Q. What is the state of corruption following the fall of man?

A. It is losse of the image of God in Gen. 5. 3. Eph. 4. 2. Ioh. 13. 6. which man was created at the first, & the image of Sathan succeeding the place or roome of it, so that man in that state can do nothing but sin, & this the Scripture cals the Image of Adam: The old man: the flesh. And in a word: it is the state of sin.

Q. What is sine?

A Sinne is any swarving from the 1 Ioh. 3. 4. Rom. 7. 7. Gal. 3. 10. Law of God, though it be but in the least want of that which the Law requireth.

Q. How many sorts of sins be there?

A. Two: originall and actuall: Sinne is either the corruption of nature, or the euill actions that proceed from thence, as the fruits of it.

Q. What is the corruption of nature?

A. It is that corruption that is derived from our first Parents by naturall ge- Rom. 7. 7. Iam. 1. 14. neration, called lust or concupiscence.

Q. Wherein

Q. Wherein standeth that corruption?

A. In two things:

First in an vtter disability and enmity to that which is good. Rom. 7. 18.

Secondly, in a promise to all manner of euill. Rom. 8. 7. Rom. 7. 14.

Q. In whom is that corruption of nature found?

A. In all men and women, none excepted, descending from Adam by naturall generation. Rom. 3. 23. Gal. 3. 22.

Q. How is it that all men and women are defiled with the corruption of nature?

A Through the infidility & disobedience of our first Parents, in eating the forbidden fruit; all men being guilty of that sin. Rom. 5. 12. 18, 19.

Q. How are all men guilty of that sin?

A. First, because they were in the loynes of our first Parents, from whom they should by course of nature descend. Heb. 7. 9, 10.

Secondly, because our first Parents were by Gods appointment, to stand or fall, not as singular persons onely, but also as heads and roots of mankinde, and as publike persons representing all mankinde: As wee see Noblemen and great men by treason, doe not onely hurt themselues, but staine their blood also. Rom. 5. 19. 1 Cor. 15. 22.

Q. How then is all mankinde in the

state of sinne since the fall?

A. Thus: euery one naturallly descending from Adam is guilty of Adams sin, it being imputed to him, and is also conceiued and borne in originall corruption, and is by nature dead in sinne, and hath in him the seed of all sinnes.

Rom. 5. 19. Psal. 52. 5. Ephes. 2. 1.

Q. Is originall corruption found in all and euery man equally?

A. Yes, it is: for that which is borne by naturall generation, is nothing but corruption. Originall sin is not in some men more, and in some men lesse, but it is in euery man equally, as all men do equally from Adam participate the nature of man, & are equally the children of wrath.

Ioh. 3. 6. Ephes. 2. 3.

Q. Doth this corruption of nature breake forth and shew it selfe equally and alike in all naturall men?

A. No: it doth not, though originall corruption be found equally and alike in all men naturally, and all men haue in their corrupt nature the seeds of euery sin, yet doth God for the good of humane society, limit mans corruption, and restraine many from notorious crimes, by their naturall tempter, by feare of shame and punishment, desire of honour and reward, and such like.

Rom. 13. 3. 4. 5.

Q. In

Q. In what part of man is this corruption of nature found?

A. In the whole man, both in body and soule, and in euery part and member of the body, and in all the powers and faculties of the soule. Gen. 6. 7. 1 Thes. 5. 23

Now there being many powers & faculties of the soule, as the mind, conscience, will and affections, the next Question is,

Q. What is the naturall corruption of the minde of man?

A. It is both the dulnesse and the blindnesse of the mind, concerning heauenly things, whereby the mind is altogether ignorant of spirituall things, concerning the true worship of God, and eternall happinesse: and is of it selfe vtterly vnable to conceiue them. 1 Cor. 2. 14. 2 Cor. 3. 5. Eph. 4. 18.

And it is also the readinesse and fitnesse of the minde to conceiue euill things, whereby the minde is carried to error and vaine imaginations. Rom. 1. 30 Eph. 4. 17. Isai. 5. 20. & 44. 20.

Q. What is the naturall corruption of the conscience of man?

A. It is the impurenes of the conscience. Tit. 1 15.

Q. Wherein stands that impuренesse of the naturall conscience of man?

A. In two things: either in want of remorse, in a benummednes & vnfeelingnes

of

Eph. 4. 19. of the conscience in respect of sin, the conscience being benummed with sin: or in the stirring of the conscience, the conscience sensibly either accusing or excusing.

Q. How is the stirring of the conscience impure in the sensible accusation of it?

A. Two waies: first in accusing for well-doing, as sometimes the naturall conscience doth, this we may see in superstitious Idolaters. Secondly, in accusing for sinne, and continually turmoiling and terrifying a man for sin, and giuing him no rest, no ease, nor peace at all.

Col. 2. 21. 22.

Isai. 29 1. Isai. 57. 20. 21.

Q. How is the stirring of the conscience impure in excusing sensibly?

A. Two waies likewise: first in excusing when it should rather accuse, as whē a man liues a ciuill honest life, frē from grosse sins, as murther, adultery, and such like, & serues God outwardly; thē accusing him, & falsly telling him that he is iust before the iudgement Seat of God, and this excusing conscience is foūd in most men.

Mar. 10. 19 20.

Secondly, excusing for doing that which is euill: as when men thinke they doe God good seruice, in excommunicating and killing the seruants of God: or as the Papists doe, for saying ouer so many Creeds, so many Aue-Maries, so many

Ioh. 16. 2.

Pater

Pater nosters, and such like, thinke they they shall be heard for their vaine repetitions and babling in prayer. Mat. 6. 7.

Q. What is the naturall corruption of the will of man?

Q. It is both the impotency of the will, whereby the will is utterly unable of it selfe to will or lust after that which is truly good. And it is also the repugnancy and rebellion of the will, whereby it is altogether averse and striving against that which is truly good, and willing only that which is evill continually. Phil. 2 13. Ioh. 6. 44. Gen. 6. 5. Iob 15. 16.

Q. What is the naturall corruption of the affections of man, as of loue, ioy, hope, desire, and such like?

A. It is the disorder of them, whereby they eschew that which is good, and pursue & follow after that which is evill. Iam. 4. 1. 1 King. 12. 4 & 22. 8.

Q. What is the naturall corruption of the parts and members of the body?

A. It is both a fitnes in them, as Porters to let sinne in, and to convey it to the soule from outward obiects & occasions; and a fitnesse in them, as instruments to execute sinne and practise it. Mat. 5. 28. 29 30. Iai. 59 7. Ier. 9. 3 Rom. 3. 13.

Thus wee haue heard what the corruption of nature is: the next Question is,

Q. What is actuall sinne?

A. It

Iam.1.15. Mat.17.19. A. It is a fruit of originall corruption, and it is a particular and actuall breach of Gods law.

Q. How is actuall sin distinguished?

A. Into inward and outward. It is either in the inward faculties of the soul, as the minde, or will and affections: or in the outward members of the body.

Q. What is the actuall sin of the mind?

Gen.6.5 Pro.9.18. Ioh.13.2. 1Chr.21.1. Act.5.3. A. It is the euill thought or intent of the minde, which comes either by the conceiuing of the minde it selfe, or by Sathans suggestion.

Gal.5.17. 24. Q. What is the actuall sinne of the will and affections?

A. It is euery motion, lust and desire, stirring in the hart cõtrary to Gods law.

Q. What is outward actuall sinne in the outward members of the body?

1Cor.6.18 1Thes.4.4. A. It is that which is committed by the members of the body, concurring with the faculties of the soule, as by hands, eyes, eares, tongue, fæt, &c. yea sometimes by the whole body.

Q. How is actuall sinne effected?

Isai.3.8. A. Two waies: either by ómission or commission: it is effected either by omitting that which ought to be done, or by committing that euill that is forbid-

den

den and ought to be done, whether it be inwardly in minde, will or affection, or outwardly in word or deed.

Q. What bee the differences of sinne actually committed?

A. They are many: but especially these: Mat. 6.24.
First a partaking with others in sinne, by consent, approbation, counsell, presence, entisement, or the like. Act. 22.20. Rom. 1.32. 2 Tim. 5. 2 Psal. 19.12.

Secondly, a sinning ignorantly, of a conscience mis-informed. 1 Cor. 8.7. 1 Tim. 1.13

Thirdly, a sinning of knowledge through infirmity. Rom. 7.19. Psal. 19.13. Psal. 50. 7

Fourthly, a sinning presumptuously upon knowledge. Eccl. 8.11.

Fiftly, a sinning upon knowledge, obstinately, and on set malice against God: and to this belongs the sinne against the Holy Ghost. Heb. 6 6. & 10.28,29.

Hitherto of the state of corruption following the fall of man: Now followes the state of misery.

Q. What is the state of misery following the fall of man?

A. It is a continuall subiection to the curse of God, whereby man by the iust sentence of God is continually subiect and lyable to Gods curse for sinne, and that in this life, in the end of this life, and Gen. 2.17. Deut. 27.7. 26. Gal. 3.10.

after

after this life is ended: and this was signified by expelling our first Parents out of Paradise after the fall.

Gen.3.23.

Q. Wherein is man for sin subiect and lyable to the curse of God in this life?

A. In his body and outward estate, in his soule, and in the whole man.

Q. What is the curse of God due to man, and whereunto hee is subiect in his body and outward estate?

A. It is all manner of outward griefe, anguish, veration, trouble, and want, as sicknesse, deseases, aches, paines, shame, seruitude, penury, and such like; yea, blessings and good things cursed to him, and turned to snares.

Deut.28. 21,22.

Mal.2.2. Psal.69.22.

Q. What is the curse of God due to man, and whereunto he is subiect in his soule?

A. It is all manner of inward disorder, trouble, grief, & want in the faculties of his soule, as blindnes of mind, hardnes of heart, horror of conscience, madnesse, astonishment of heart, and such like.

Rom.1.28. Deu.28.28 Leu.26.36

Q. What is the curse of God due vnto man, and whereunto the whole man is subiect?

A. It is a bondage vnder Sathan, whereby man is subiect to the regiment of Sathan, and Sathan is his Lord and

Master

Master: hence Satan is called the God of this world; and the Prince that ruleth in the ayre, and the spirit that worketh in in the children of disobedience. 2 Cor. 4 4. Ephes. 2. 2. 2 Tim. 2. 26

Q. How shall a man know that he is thus in the bondage vnder Sathan?

A. If hee take delight in the euill motions Satan puts into his heart, and doe yeeld to them with pleasure, expressing them in his life and conuersation. Ioh. 8. 44. 1 Ioh. 3. 5.

Q. What is the curse of God, whereunto a man is subiect in the end of this life?

A. It is the power of corporall death, the death of the body, whereby the soule is seuered from the body. Rom. 5. 12. Gen. 2. 17.

Q. What is the curse of God due vnto man, and whereunto he is subiect after this life is ended?

A. It is eternall death of body & soule in the fire of hell, called the second death, which is a final seperation from the comfortable presence of God the Father, Son, and Holy Ghost, and a sence and feeling of Gods wrath in that seperation. Mat. 7. 23, Mat. 15. 41 2 Thes. 1. 9. Gen. 20. 6.

The third Principle.

Of mans deliuerance from his damnable estate.

Q. WHat meanes of deliuerance is there whereby a man may

may escape this damnable estate?

A. God of his infinit mercy hath giuen a Sauiour and Deliuerer to man-kind.

Q. When was that Sauiour and deliuerer giuen to man?

A. He was set apart to that office in Gods decree from euerlasting, from all eternity, but promised and propounded immediately after the fall in Paradice, and manifested and exhibited in the fulnesse of time.

Heb.5.5. Ephes.1.4. Gen.3.15. Gal.4.4. 1 Tim.2.6.

Q. Who is that Sauiour and deliuerer giuen to man?

A. Iesus Christ. Mat.1.21. Act.4.12.

Q. What is Iesus Christ?

A. The eternall Sonne of God, made man like to vs in all things, sin onely excepted, & so God and man in one person. Mat.1.23. Ioh.1.14. Rom.9.5. Isai.9.6.

Q. How proue you that Iesus Christ is God?

A. Besides the plentifull testimony of Scripture, it is cleare by his many miracles, by his knowing the hearts of men, and especially by raising of himselfe from the dead, together with the continuance of his Gospell from time to time, not by carnall meanes, nor by humane power or policy, but only by the power of his spirit and

Rom.1.4. Reu.12.11

and patient suffering of his Saints.

Q. How proue you that Iesus Christ was very man like to vs in all things, sinne onely excepted?

A. Besides the testimony of Scripture, it is clear by many experiments, especially by his partaking of humane infirmities common to mans nature, as to be hungry, thirsty, weary, sad, sorrowfull, angry, ignorant of some things, and such like, and by his suffering of death.

Q. How could Christ be very man, and yet bee without sinne?

A. Because hée was not begotten after the ordinary course of nature, by naturall generation, but as man he was formed of the only substance of the Virgin Mary his mother, and that substance was sanctified in the conception, that is seuered from all staine of sinne, by the power of the Holy Ghost. Luk. 1. 34. 35.

Q. Wherefore was it needefull that Christ should be man?

A. For two reasons: First, that hée might dye, and suffer the punishment due to sin, which the God-head could not do: Heb. 2. 14. Phil. 2. 7. 8.

Secondly, that he might appease Gods wrath in the same nature, wherein God was offended. Rom. 8. 3. 1 Pet. 2. 22.

Q.

Q. Wherefore was it needfull that Christ should be God also?

A. For two reasons likewise:

First, that he might vphold this manhood in suffering, and vanquish death.

Secondly, that the doings and suffe-
Heb. 9. 14. rings of his manhood might be of infinite
Act. 20. 28. worth and vertue. Hence the Church is said to be purchased by the blood of God.

Q. What are wee further to know and beleeue touching Christ his being God and Man?

A. Two things:

First, distinction of his two natures: and,

Secondly, the vnion of them.

That these two natures are distinct one from another, and that they are also vnited and make but one person.

Q. What are we to know and beleeue touching the distinction of the two natures in Christ his God-head and his man-hood?

A. That there is a reall distinction of
Mat. 26. 39 Ioh. 10. 17. 18. Act. 4. 21. 2 Cor. 13. 4 those two natures, without any mixture of the one with the other, and without any conuersion or turning of the one into the other, and that the essentiall properties and actions of both natures remaine

distinct

distinct one from another.

Q. What are wee to know and beleeue touching the vnion of Christ his two natures his God head and his man-hood?

A. That they are vnited by personall vnion, that the God-head and man-hood in Christ make but one person.

Q. What is that personall vnion?

A. It is the assuming of the humane nature into the person of the Sonne of God, so as the man-hood being not a person in it selfe, is receiued into the vnity of person with the second person in Trinity, and doth wholly and onely subsist in the same: this is a mistery of godlinesse, so called, 1 Tim. 3.16. Ioh. 1.14. Heb. 2.16.

Hither to of the person of Christ: now come wee to the Office.

Q. What is the Office of Iesus Christ being God and man in one person?

A. It is his Mediatorship to bee the onely Mediator betweene God and man, to ratifie and confirme the Couenant of grace, and to make perfect reconciliation betweene God and man being parties, infinitely and euery way disagreeing. Isa. 42.6. & 49.8. 1 Tim. 2.5. Heb. 9.15.

Q. How was Iesus Christ fitted for the accomplishment of that office?

A. He was annointed of his Father,

and so made fit for the perfect accomplishment of it. Hence hee is called (Christ) which signifieth annointed, and this was figured and shaddowed out in the annointing of Prophets, Priests, and Kings in the time of the old Testament.

Q. Was Christ annointed with visible and materiall oyle as they were?

Ioh.3.34. Act.10.38. Heb.1.9. A. No: but with the graces and gifts of the Holy Ghost, and that most fully and without measure.

Q. What be the severall functions and offices of Christ as he is Mediator?

A. These three:

namely, his { Prophetical / Priestly, and / Kingly } office.

Christ was annointed to his Father to be the onely Prophet, Priest, and King of his Church.

Q. What is the Propheticall office of Christ?

Isai.61.1. Mat.17.5. Ioh.1.18. Mat.23.8. A. It is the office of revealing the will of God, and the meanes of salvation to his Church in all ages, Christ having beene, now being, and ever shall be the onely Teacher of his Church.

Q. How did Christ performe this office,

fice, and how doth he now performe it?

A. Two wayes:

First, outwardly, by the ministery of his word, as before his incarnatiō, by the Prophets & Teachers of the old Testament. And in the daies of his flesh in his owne person. And since his ascension, by his Apostles and Ministers, called and fitted by him to that purpose.

Mat. 23.27
1 Pe. 3.19.
2 Pe. 1.21.
Heb. 2.3.
2 Cor. 5.
19.20.
Ephes. 4.
11.12.

Secondly, inwardly, by the operation and teaching of his Holy Spirit.

Luk. 24.45
Act. 16.14.

Q. What is the Priestly office of Christ?

A. It is that whereby Christ hath and doth reconcile God to his elect, he performing all those things to God for them, whereby they may come to eternall life.

Heb. 8.4.9.
Heb. 7.24.
25.

Q. Wherein standeth the performance of the office of Christ his Priesthood?

A. In doing three things for Gods chosen.

Q. What is the first of those?

A. It is the fulfilling of the Law of God, and performing perfect righteousnesse for them.

1 Cor. 1.30.

Q. Wherein stood that perfect righteousnesse of Christ?

A. In two things:

First, in the purity of his humane nature, he being conceived and borne pure and holy, void of all sinne: and

2 Secondly, in the obedience of his whole
1 Pet. 2. 22, 23. life, hee doing all that the Law required
Ro. 8. 3. 4. of him for Gods chosen.

Q. What is the second thing?

Ioh. 1. 29. A. It is the offering of himselfe vnto
1 Cor. 5. 7. God his Father, a sacrafice holy and
Heb. 9. 14. without spot thereby appeasing his wrath for all their sinnes.

Q. How was Christ offered in sacrifice?

Isai. 53. 10. A. As he was a man, consisting of bo-
Heb. 10. 10 dy and soule.

Q. How often did Christ sacrifice himselfe?

A. Onely once and no more. Heb. 9. 28. Heb. 10. 10. 14.

Q. What manner of death did Christ suffer when he sacrificed himselfe?

Luk. 22. 44. A. A death on the Crosse, an accursed
Ioh. 12. 27. death, whereby his soule was not onely
Gal. 3. 13. seuered from his body, but hee felt also the extreame horror & most bitter paugs of hell in his soule.

Q. What is the third thing?

A. It is Christ his entring into hea-
Rom. 3. 34. uen, and their appearing before his Fa-
1 Ioh. 2. 1. ther, continually making intercession for all the faithfull.

Q. After what maner doth Christ make intercession in heauen for the faithfull?

A. Not

A. Not by prostrating himselfe and vttering words to his Father, by putting vp a prayer or supplication to his Father: but by presenting himselfe and the sacrifice of himselfe once offered vpon the Crosse, and the infinit and invaluable merit of that sacrifice before the eyes of his Father, willing as he is God and man, and desiring as he is man, that his Father would accept of his perfect satisfaction for all that are giuen vnto him.

Q. What is the fruit and benefit of Christ his intercession?

A. It is this: it keepes euery true beleeuer in the state of grace, and in fauour of God continually, and it makes their weake prayers, and imperfect Obedience acceptable and pleasing to God by a speciall and continuall application of the merit of his death, and obedience to them. 1 Ioh. 2. 2. 1 Pet. 2. 5.

Q. What is the Kingly office of Christ?

A. It is that, whereby Christ exerciseth the power giuen him of his Father ouer all things, distributing his gifts, & disposing of all things for the good of Gods chosen. Psal 110. 1, 2, 3. Ier. 23. 5, 6. Mat. 28. 18.

Q. Wherein stands the performance of Christ his Kingly office?

A. In two things.

First, in the spirituall gouernment of his Church. Secondly,

Secondly, in the destruction of his and their enemies.

Q. Wherein stands the spirituall gouernment of his Church?

Eph. 4. 12. Colo. 1. 13. Ha. 9. 7. Ioh. 10. 28. Iude Epist. 1. vers. A. Partly in collecting and gathering his Church and the members of it, out of the world, and from vnder the tyranny of the Diuell, Sinne, and Death. And partly in keeping it, being collected and gathered, in the way vnto life euerlasting.

Q. What be the Lawes of Christ his spirituall gouernment, by which hee gouernes his Church & the members of it?

A. They are two:

Mar. 1. 14 Isai. 53. 1. Rom. 3 27 Ier. 31. 33. 1 Cor. 4. 20 First, his word, namely the doctrine of the Prophets and Apostles, written in the old and new Testament.

Secondly, the power and operation of his spirit in the hearts of his seruants.

Q. How doth Christ destroy the enemies of his Church?

Lu. 14. 27. Psa. 110. 1. A. By bringing confusion on them in his owne good time.

Q. When doth Christ confound his enemies?

Psal. 2. 9. & 11e. 5. 1 Cor. 15. A. Partly in this word. Ps. 2. 9. & 110. 5 But most fully in the end of this world, in the day of Judgement.

The fourth Principle.

The fourth principle concerning the vse and application of the meanes of mans deliuerance from his miserable condition. Namely; What we are to know and beleeue concerning our participation of Christ and his benefits, and how we are made partakers of them.

Q. HOw is Christ and his benefits auaileable to vs?

A. By being made ours. For as other mens riches auaile nothing to helpe vs, being in debt, vnles they become ours; so Christ and his benefits, vnlesse they become ours, profit is nothing, though he be aboundantly rich.

Q. How may Christ and his benefits be made ours?

A. If wee bee made one with Christ, by the benefit of our vnion with Christ, we are made partakers of Christ and of all his benefits. Ioh. 6. 53. 56. Phil. 3. 9.

Q. How are wee vnited to Christ and made one with him?

A. As many as are vnited to Christ, are incorporated and made members of that mysticall body whereof Christ is the head, which the Scriptures set forth vnder the similitude of marriage. Eph. 4 15 16. & cap. 5. 30.

Q. What

Q. What manner of vnion is it whereby we are made one with Christ?

Ephes.5.32 A It is a mysticall vnion, our incorporation into Christ and vnion with him, is a great mystery.

Q. How are we to conceiue of that our mysticall vnion with Christ?

1Cor.12.12 A Thus: That our mysticall vnion
Eph.5.30. with him is a most neare and reall vnion.
1Cor.6.15. That our whole person, body and soule are vnited to the body and soule of Christ, so that we are members of his body, and of his flesh and bones. And by his flesh we are also ioyned to his Godhead, to his diuine nature; For that whereby we haue
Heb.10.20. fellowship with God, ioynes vs to God. Now by the flesh of Christ we haue our fellowship with God.

Therefore the flesh of Christ doth ioyne vs to God.

Q. What kind of vnion is it whereby we are ioyned to Christ?

1Cor.6.17. A. It is not a corporall vnion by touching, nurture, or the like, but a spirituall vnion. 1 Cor.6.17.

Q. What are the meanes by which we are vnited to Christ spiritually?

A. They are two:

1Co.12.13. First, the Spirit of Christ, one and the same

same spirit being both in, Christ & in vs. 1 Ioh. 3. 24. & 4. 13.
First in Christ and then in vs. Ioh. 1. 12.

Secondly, faith; for faith also knits vs to Christ, and by faith wee receiue Christ and his benefits offered vnto vs.

Q. What is faith?

A. Faith is a speciall gift and grace of GOD, bestowed on his chosen, and wrought in their hearts, by the power of his Spirit, whereby they doe apprehend and apply Christ and all his benefits to themselues particularly. Ephes. 2. 8. Col. 2. 12. Tit. 1. 1. Ioh. 1. 12. Rom. 6. 17. Gal. 3. 27.

Q. How doth a man apply Christ to himselfe, seeing Christ is now in heauen, and he here on earth?

A. The applying of Christ is by an inward perswasion of the heart, a man being verily and particularly perswaded by the effectuall perswasio of Gods Spirit, that his sins are forgiuen & that God is his gracious & mercifull Father in Jesus Christ. Psal. 35. 3. Rom. 8. 16. 1 Cor. 2. 12.

Q. How shall a man know that he is so perswaded by the perswasion of the Spirit of God?

A. By these two notes especially.

First, if hee finde in himselfe a loue to God, because of Gods loue to him. and that he loues God, because God hath loued him first. 1 Ioh. 4. 19.

Secondly,

Secondly, if he finde himselfe inwardly
Ioh.16.8. rebuked for euery knowne sinne, and that hee giues himselfe no liberty to continue in any knowne sinne.

Q. How are Gods chosen brought truly to beleeue in Christ?

A. God doth first prepare their hearts that they may be fit to receiue faith, and then he worketh faith in them.

Q. How doth God make their hearts fit to receiue faith?

Ezech. 11. 19. A. By mollifying, softning, and bruising of their hearts.

Hos. 6.1. Q. How is the heart of man mollified and softned?

A. By being humbled and cast down.

Q. How doth God humble and cast downe the heart?

A. By working in man a knowledge and sight of his sinnes, both originall and actuall, and a true sorrow for them.

Q. How comes a man to haue a knowledge and sight of his sins?

A. By the morall law of God. Rom. 3.20. and Rom. 7.7.

Q. What is the morall law of God?

A. It is that law that was first written in the heart of Adam in the time of
Exo. 34.28 his innocency, and since that, in tables of stone

tions in the dayes of Moſes, and ſo publiſhed and committed to the Church for all ages, commonly called the decalogue or ten commandements. Deut. 4. 13 & ca. 20. 4

Q. Where finde we the morall Law of God publiſhed and ſet downe?

A. The ſumme of it (namely) the ten Commandements we finde written Exo. 20. from the 3 verſe at the beginning of it, to the end of the 17. verſe, but expounded in many places of Scripture. For ſo often as the Prophets and Apoſtles entreat of vertues and vices, they bee the true Interpreters of the Law, and Chriſt himſelfe expounds ſome of the Commandements. Matth. 5. 21. 22.

You ſee now I am come to the Commandements, but I purpoſe not to ſtand on them at large: hereafter God willing I will intreat more at large on them, only now I will ſhew in generall what ſinnes a man may find in himſelfe by the tenne Commandements in order.

Q. What be the ſinnes in generall that a man may finde in himſelfe by the firſt Commandement?

A. Firſt, his deniall of God, his thinking there is no God at all: Pſ. 14. 1. Pſ. 10. 4 Pſal. 14. 1. Pſal. 10. 4.

Secondly,

2 Secondly, his acknowledging of some thing to be his god, which indeed, is not God, setting his affectiō on it, fering it, louing it, puting his trust & confidence in it.

Isai. 51.12, 13. Phil. 3.19. Ephes. 5.5. Colos. 3.5. Ier. 17.5.

Q. What be the sins in generall that a man may find in himselfe by the second Commandement?

A. First his worshipping of a false God.

Ezek. 8.10. 12, 16. Rom. 1.23. 2 Kin. 16.10 Col. 2.25.

Secondly, his worshipping of the true God after a false manner.

Q. What be the sins in generall that a man may find in himselfe by the third Commandement?

A. Euen all those wrongs and indignities that are offered by him to the name and glory of God, by abusing his titles, word and workes.

Mal. 1.6, 12. Mat. 4.6. 1 Cor. 10. 13.

Q. What bee the sinnes in generall that a man may finde in himselfe by the fourth Commandement?

A. His prophaning of the Sabbath any way, as by doing any thing on that day that ought not to be done: whether it be a work of his calling, or a work of the flesh. Or by leauing vndone the workes of the Sabbath, which ought to be done.

Isai. 58.13. Nehe 13.15

Q. What be the sins in generall that a man may finde in himselfe by the fifth Commandement?

A. H

A. His thinking, speaking, or doing of any thing against the dignity that God hath bestowed on others, in respect of age place, or gifts. Pro. 30.11. Iud. vers.8. Rom.1.30.

Q. What bee the sinnes in generall that a man may finde in himselfe by the sixt Commandement?

A. His thinking, willing, speaking, or doing any thing that may tend to the hurt or hinderance, either of his owne life, or the life of another. Gen.9.5.6.

Q. What bee the sinnes in generall that a man may finde in himselfe by the seuenth commandement?

A. His thinking, willing, speaking, or doing any thing to the hurt or hinderance either of his owne chastity, or the chastity of another. 1 Cor.7.1. 1 Thes.4. 3.4.

Q. What bee the sinnes in generall that a man may finde in himselfe by the eight Commandement?

A. His hurting or hindering by any vnlawfull way, the wealth or outward good estate either of himselfe or of another. 1 Tim.5.8 2 Pet.2.14. 1 Thes.4.6.

Q. What bee the sinnes in generall that a man may finde in himselfe by the ninth Commandement?

A. His hurting or hindering of the good name either of himselfe or of another, by any Mat.7.1. Phil.4.8. 1 Cor.1.3.

any vntrue and vniust opinion or report.

Q. What be the sinnes in generall that a man may finde in himselfe by the tenth Commandement?

A. All his euill lusts, both originall and actuall, euen all those euill thoughts and motions that are stirring in his heart, contrary to charity & the loue of others, though hee giue no liking or consent to them. Ier. 4. 14. Mat. 15. 19. Iam. 1. 14.

Q. How is a man brought to a true sorrow for his sinnes?

A. By the fearefull and terrible curse of the Law of God.

Q. What is the curse of the Law?

A. Both temporall iudgement and eternall damnation denounced for the least disobedience and breach but of one Commandemẽt of God, though it be but once in all a mans life, & that only in one thogh t without offering any hope of pardon. De. 27. 26. Gal. 3. 10. 2 Cor. 3. 7.

Q. What is true sorrow for sinne?

A. A true touch of conscience, or compunction of heart, with a liuely feeling of Gods displeasure for sin, in such sort as a mã vtterly dispairs of saluatiõ, in regard of any thing in himselfe, & acknowlegeth that he hath deserued euerlasting cõfusion Luk. 15. 21. Ezr. 9. 6. 7. Dan. 9. 7. 8 Act. 2. 37.

Q. When a man is thus brought to a

sight

sight of his sinnes, and a true sorrow for them, and so made fit to receiue faith, how doth God worke faith in him?

A. By working certaine inward motions in his heart, as the seeds of faith, out of which faith breedeth.

Q. What is the first of those motions?

A. When a man being humbled, and cast downe vpon the sight of his sins, and with true sorrow for them, doth feel and acknowledge that he stands in great need of Christ, and of Gods mercy in Christ. Luke 1.53. Mat. 11.28. Luke 15.7. Luk.1.53. Mat.11.28 Luk.15.7.

Q. What is the second of those motions?

A. An hungring desire of that grace that is offered in Christ, and a longing to bee made partaker of it, as a man hungers and thirsts after meat and drinke.

Q. What is the third of those motions?

A. A flying from the sentence and terror of the Law, and approaching to the throne of grace. Gal.3.24. Heb.4.6.

Q. How doth a man being humbled, and sorrowing for his sinne, approach to the throne of grace?

A. Two waies: First by an humble confession of his sins before God particularly, if they be knowne; and generally, if they be vnknowne. Psa.32.5. 2 Sam.12. 13. Luk.15.18

Secondly,

Hos.14.2,3. Rom. 8.26 Psal.51.1. Secondly by craving pardon of his sins with unspeakeable sighes and groanes, and sending up lowd cries to heauen for Gods mercie in Christ, neuer ceasing so to do, till the desire of his heart be granted.

Q. What followes after these motions?

Isa.65.24. Iob 33.24. Mat.7.7. 1Tim.1.15. 16. A. After these motions, God, according to his owne gracious promise, imprints in the heart of a poore sinner, by the worke of his holy spirit a speciall and particular perswasion of his loue toward him in Christ, and that his sinnes are forgiuen him for Christ his sake. and this speciall and particular perswasion is a true and liuely faith.

Q. Is euery true beleeuer in like measure and degree perswaded of Gods loue towards him in Christ, and of the pardon of his sinnes?

Rom. 1.17. Luk.17.5. A. No: there be different degrees and measures of faith.

Q. What is the smallest measure of true faith?

A. It is a perswasion in the heart of one truely humbled for his sins, that his sins are pardonable, and therfore desireth Mat.28.26 the pardon of them, and with his heart euen with sighes prayeth to God for the pardon of them: and this is called little faith,

faith, or weake faith, which is like smoaking flaxe, or like a graine of mustardseed. Isa.42,3. Mat.17.20.

Q. What is the greatest measure of true Faith?

A. It is a full perswasion of the heart, whereby a Christian makes full account that God loues him in Christ particularly, and will bestow on him in particular, Christ and all his graces that pertaine to eternall life. Rom.4.20, 21. & 3,7,8,39.

Q. When comes a Christian to this full perswasion?

A. Not at the first, but after the sense, obseruation, and long experience of Gods loue towards him in Christ. Psa.23 1,2, 3,4,6. 2Tim.4.7,8

Q. How may a man know that his Faith is true and vnfained?

A. By the fruits of it, which are good workes. Gal.5.6. 1.Tim. 1.5. Iam.2.18

Q. What are the benefits that a true beleeuer receiues by his faith in Christ?

A. Perfect reconciliation with God, iustification in the sight of God, and sanctification. Rom. 3.25. 1Cor.1.30. Act.15 9.

Q. What is it to be iustified before God?

A. It is to be accounted iust in the sight of God, through the obedience of Christ. Rom. 5.19. & cap.10.4 2Cor.5 21.

Q. Wherein stands our Iustification in sight of God?

A. In two things.

First, in the remission of our sinnes.

And secondly, in having Christs righteousnesse imputed to vs.

Q. What is the remission of our sin?

Col. 1. 21. 22. 1 Pet. 2. 14. 1 Ioh. 1. 9. A. It is our discharge and freedome from the guiltinesse and punishment due to our sinnes by the merits of Christ his death and sufferings.

Q. What is it to haue Christ his righteousnesse imputed to vs?

1 Phil. 3. 8, 9 Rom. 4. many verse. 2 Cor. 5. 21 A. It is to be accepted before the iudgment-seat of God, and to bee accounted worthy of eternall life, by the merits of Christ his righteousnesse.

Q. Doe not the good workes of true beleeuers make them worthy of eternall life?

A. No: they do not.

Q. Why so?

Psal. 143. 2. Isai. 64. 9. Gal. 5. 17. A. Because they are not perfectly good, but stained with sinne, and imperfect through that corruption of nature that remaines in true beleeuers.

Q. To what vse thē serues good works?

A. They serue to these three purposes:

First, to glorifie God.

Mat. 5. 16. 1 Pet. 2. 12. 2 Pet. 1. 10. Secondly, to make our calling and election sure to our selues: and

Thirdly,

Thirdly, to the profit and good of our brethren. 1 Cor. 10. 23, 24.

Q. What followeth on Iustification in the sight of God.

A. Adoption is euer annexed to it, which is a power & priuiledge to be actually accounted the Children of God by Christ. Ephes. 1.5. Ioh. 1.12. Gal. 4.5.

Q. What is it to be sanctified?

A. It is to be inwardly changed and renued in nature, according to the image of God in righteousnesse and true holinesse. Tit. 3.5. 2 Cor. 3.18. Eph. 4.24.

Q. How is Sanctification wrought?

A. By the power and vertue of Christ his death and resurrection, being made effectuall to such as are iustified by the diuine power & working of the holy Ghost, he thereby creating holines in their harts. Rom. 6.4,5. Col. 2.12, 13.

Q. Wherein stands the worke of Sanctification?

A. In two things: In mortification or dying to sin, and in viuification or quickening to newnesse of life.

Q. What is mortification or dying to sinne?

A. It is a part of sanctification, whereby the power, tyranny and strength of naturall corruption is weakned, and by little and little abolished by vertue of Christ his death. Rom. 6.6. 1 Pet. 4.1.

Q. What is vluification or quickning to newneſſe of life?

A. It is another part of ſanctification, whereby inherent holineſſe being begun, is ſtill increaſed more and more by the vertue of Chriſt his reſurrection.

Eph. 2.1. 1 Co. 15.45 Phil. 3.10.

Q. In what part of man iuſtified, is Sanctification wrought?

A. In euery power & faculty of his ſoule, and in euery part & member of his body.

1 Theſ. 5.23

Q. Is Sanctification wrought in all beleeuers equally and at all times alike?

A. No: it is wrought in true beleeuers differently and by degrees, and it is wrought in them in this life, onely in part, and ſhall not be perfected in them before the end of this life.

Rom 8.23. 1 Cor. 13.9 2 Pet. 3.18.

Q. What is the effect and exerciſe of ſanctification?

A. It is repentance. For no man can or will truly repent, except he be iuſtified and indued with true faith. Though repentance doe firſt ſhew it ſelfe in ſuch as be truly conuerted, yet in the order of nature it followeth faith and ſanctification.

Q. What is repentance?

A. It is a turning from ſinne to God, or a thorow change of the purpoſe of the heart and courſe of life from euil to good.

Iſa. 1.16.17. Eze. 33.11. Act. 26.20.

Q. Whence

Q. Whence comes this thorow change? 1 Cor. 7. 9, 10.

A. From a godly sorrow, or a sorrow according to God.

Q. What is a godly sorrow?

A. It is a sorrow for sinne, whereby a man is greeued for no other cause, but onely for this, that by his sinnes hee hath displeased God, who hath beene to him a gracious and mercifull Father. Thus it was with [a] Dauid, & thus it was with [b] Peter, & thus it was with the [c] Woman. [a] Psal. 51. 14. [b] Ma. 26. 75 [c] Luk. 7. 44. compared with 47.

Q. What be the things that follow Repentance?

A. These two: First a continuall striuing against sin, a resisting of all motions and temptations to sinne, whether comming from our owne corruption, or from the suggestion of Sathan, or from the entisements of the World, euen to bloud if need require. Heb. 12. 4. Ephes. 4. 27. Iam. 4. 4. 1 Pet. 5. 9,

Secondly, a bringing forth of new fruits worthy amendment of life. Mat. 3. 8 1 Pet. 3. 10. 11.

Q. How shall a man know that his repentance is true and vnfained?

A. By the generality of it in these two respects: First, if it extend to the abhorring and shunning of all known sins. Secondly, if it reach to the practise of all good duties that concerne him, according to Psal. 119. vers. 128. Psa. 39. 24

Psal. 119.6. 128. his measure of grace & strength giuen him.

Q. When is repentance to be practised?

H. b. 3.7.13 1 Pet. 4.2. Psal. 51.1. &c. A. The practise of it ought to be continuall, euen to day before to morrow, and continually. Yet at somtimes there ought to be more special practise, and renuing of it; as after great and grieuous sins committed: In feare of some iudgement hanging ouer our heads for our sins: Or when wee would fit our selues for receiuing of special mercies. Thus it was with Iacob.

Amos 4.12. Gen. 35.1, 2, 3, &c.

Q. What are the signes of renued repentance after great falles?

A. They are seuen: set down 2 Cor. 7.11.

First, a care to leaue sinne into which a man hath fallen.

Secondly, a clearing of our selues, that is, an vtter condemning of our selues for the same, and a crauing pardon for that sin.

Thirdly, an holy anger and indignation against our selues, for our carelesnesse in falling into sinne.

Fourthly, a feare, lest we fal into it again.

Fifty, a desire euer after to please God.

Sixtly, a zeale to that purpose, seconding our desires to walke with God, and to feare and please him.

Seuenthly, punishment, and an holy reuenge vpon out selues for that sinne.

The

The fifth Principle.

Touching the ordinary and vsuall outward meanes of obtaining faith, and all good things that come by faith, and of the increasing of it.

Q. WHat outward means must we vse for the obtaining of faith, and all good things that doe follow faith?

A. The hearing of the word of God preached. Pro.29.18. Rom.10.14

Q. What is the word of God?

A. It is the will of God reuealed, needfull to be known to saluation, set forth in the holy Scriptures, and written in the Bookes of the old and new Testament.

Q. Are all things needfull for vs to know to saluation, contained in the holy Scripture?

A. Yes: for God being full of wisedome and goodnesse hath in them set downe whatsoeuer is requisite for vs to know to saluation. 2 Tim.3.15, 16,17.

Q. How doe we know that the Scriptures are are the word of God, and the will of God reuealed?

A. By many infallible notes, as by the purity, the perfection, the antiquity, the maiesty of them in plainnes of speech, and the consent of one part of scripture with

another, but especialy by these two notes.

Ephe. 1. 1. First, by the evidence of the Spirit imprinted in the Scripture, and perswading us that they are the very word of God.

Secondly, by the power of them over the conscience, and the wonderfull effect of them being truly preached, wee see in experience, they doe trouble men, and throw them downe as low as hell, and then raise them up againe.

Heb. 4. 12. 1 Co. 14. 24 25.

Q. What needeth there of hearing the word preached, seeing wee may read it?

A. For two reasons.

First, because it is the ordinance of God, and his power to salvation.

Deut. 18. 17, 18. Rom. 1. 16.

Secondly, wee have need to have the word not onely propounded in grosse, but also expounded, rightly divided, and applied by the ministery of it, by such as are called to that office.

Ro. 10. 14. Act. 8. 30. 31. 2 Tim. 2. 5

Q. What is the use of the word of God preached?

A. In respect of God chosen it serves:

1 To breed faith in their hearts: and

2 Then to increase it.

Rom. 10. 17. Rom. 1. 17. 2 Cor. 2. 16

In respect of the reprobate, it serves through their owne corruption, as an occasion of their further damnation.

Q. How must the word of God preached

ched be heard, that it may bee effectuall to saluation?

A. First, with an hungry heart, desiring it as the food of our soules. 1 Pet. 2. 2. Iam. 1. 19.

Secondly, with an attention. Act. 16. 14.

Thirdly, mixing it with faith.

Fourthly, submitting our selues to it in feare and trembling, euen when wee are iustly reproued. Heb. 4. 2. Isai. 66. 2.

Fiftly, hiding it in our hearts, that we may frame our liues & cõuersations by it. Psa. 119. 11 Luk. 11. 28.

Of the Sacraments in generall.

Q. What other outward meanes must bee vsed for the encreasing and confirming of Faith?

A. The receiuing of the Sacraments and Prayer. Rom. 4. 11. Mar. 9. 24.

For by the Sacraments faith is quickned and strengthened, and doth more fully and comfortably apply Christ and his benefits vnto vs. *Reason.*

Q. What is a Sacrament?

A. It is an holy ordinance of God, which he hath appointed to be vsed in his Church, adioyned to the preaching of the word, whereby Christ and his benefits are by such outward rites as he hath prescribed, signified, exhibited, and sealed to them Gen. 17. 11. 1 Cor. 11. 22. &c. Galat. 3. 1 Rom. 4. 11.

them that truly beleeue in Christ.

Q. What things are to bee considered in a Sacrament?

A. these two things.

First: the parts of it.

Secondly, the agreement and proportion of these parts.

Q. What be the parts of a Sacrament?

A. These two: The signes appointed to bee vsed: and the things whereof they are signes.

Q. How are these signes that are to be vsed in a Sacrament distinguished?

A. Thus: they are either representing signes, as the outward elements that are to be vsed in a Sacrament: or applying signes, as the actions that are to be vsed about those elements in the administration and receiuing of the Sacraments.

These we shall see when wee come to handle the Sacraments seuerally.

Q. How many Sacraments bee there?

A. Two and no more: (namely) Baptisme, and the Supper of the Lord.

Q. Why bee there onely these two Sacraments and no more?

A. First, because Christ the maker & mediator of the new couenant, ordained these, and no more, as seales of that Couenant.

And

And secondly, because wee can haue no more inward grace applyed to vs, than Christ and his sauing graces, which are fully represented and sealed vp vnto vs in these two Sacraments. 1 Cor. 10. 1,2,3. and cap. 11. 23.

Q. What difference is there between Baptisme and the Supper of the Lord?

A. Besides the difference in the signes and sacramentall rites; there is this difference betweene them.

Baptisme is a Sacrament of new birth, of entrance into couenant with God, of incorporation and ingrafting into Christ, and of admission into the Church of God, and therefore we are once only baptized. 1 Tit. 3. 5. Gen. 17. 12 Rom. 6. 3. Mat. 28. 19

But the Supper of the Lord is a Sacrament of confirmation of Faith, of renewing Gods couenant with vs, and of ours with God, and of further nourishing of our soules to eternall life, & therefore we are often partakers of it. 2 Chr. 30. 9,8. 1 Cor. 10. 2. 3,4. 1 Cor. 11. 24. 25,26.

Of the Sacrament of Baptisme.

Come we to the Sacraments generally, and first of Baptisme.

Q. What is Baptisme?

A. It is a Sacrament of the new Testament, wherein by the Ministers once washing with water, in the name

name of the Father, the Son, & the Holy
Mat.28.19. Ghost, is represented & sealed to the right
Eph.5.26. Receiuer, the powerfull washing of the
Ioh.3.5. blood of Christ, and of the spirit of
Gal.3.27. Christ, and so his ingrafting into Christ,
1 Cor.6.11 his new birth, and his entrance into the
Covenant of grace.

Q. What be the parts of this Sacrament?

A. The signes appointed to be vsed in it, both representing, and applying, and the things whereof they are signes.

Q. What representing signes be there in this Sacrament?

Ioh.1.31. A. Duely one (namely) the outward
Act.8.36 38. element of water, set apart by the word
Eph.5.26. of God and prayer to an holy vse.

Q. What bee the things signified by water in Baptisme?

Ep.5.25,26 A. The blood of Christ, and the Spi-
1 Cor.6.11. rit of Christ.

Q. How stands the proportion betweene the water of Baptisme, and the blood of Christ, and the spirit of Christ?

A. Thus: as water (all water serues to wash away the filthinesse of the body;
1 Ioh.1.7. so the blood of Christ, that is, the force of
Eze.36.25. his death, and the spirit of Christ, serue to cleanse the soule of a right Receiuer of Baptisme from the filthinesse of sinne.

Q. What

Q. What bee the applying signes in the Sacrament of Baptisme?

A. They are the action of the Minister, and the action of the party baptized.

Q. What is the action of the Minister?

A. It is the action of washing, by dipping or sprinkling the body of the party baptised, with the element of water, in the name of the Father, the Sonne, and the Holy Ghost. Ephe. 5.26. Act. 8.36. Mat. 28.19.

Q. What are the things signified by the Ministers washing, by dipping, or or sprinkling of the body with the element of water?

A. These two.

First, sprinkling of the soule of the party baptised, with the blood of Christ, to the washing away of the guilt of all his sins. Act. 22.16.

And secondly, a cleansing of his soule by the Spirit of Christ, from the filthinesse of his sinne, which is his spirituall regeneration or new birth. Tit. 3.5 Rom. 6.3. 4,5.

Q. How stands the proportion betweene the outwrad washing, by dipping, or sprinkliug with water and these spirituall things?

A. Thus: as washing by dipping or sprinkling with water, doth indeed cleanse the body, & take away the filthines of the body

Rom. 3. 24, 25. Rom. 5. 9. 1 Cor. 6. 11. body, so the blood of Christ (that is) the merit of his death applied & received, & the Spirit of Christ being powerfull in the party baptized, do indeed cleanse the soul both from the guilt & from the filthines of sin.

Q. What is the action of the party baptized?

A. It is twofold.

Q. What is the first?

Act. 8. 35. A. It is the offering and the giuing of his body to be washed with the water of Baptisme, by the hand of the Minister.

Q. What is signified by that offering and giuing his body to bee washed with the water of Baptisme, by the hand of the Minister?

A. The consecrating and giuing of himselfe to the Lord, promising to beleeue all his promises, and to obey all his commandements, and vtterly to renounce the flesh, the world, and the diuell: 1 Pet. 3. 21. there called the stipulation or interrogation of a good conscience.

1 Pet. 3. 21.

Q. What is the second action of the party baptized?

Act. 8. 38. A. It is the receiuing of the outward washing by water, as appeares likewise in the Eunuch. Act. 8. 38.

Q. What signifieth that receiuing of the

the outward washing by the water? Mar. 16. 16. Act. 8. 37. & cap. 10. 43. & 48. compared.

A. A receiuing of the inward washing by the blood of Christ, and by the spirit of Christ, the party baptised beleeuing in Christ, and repenting of his sinnes.

Q. Doth the inward washing alwaies accompany the outward washing?

A. No: though God for his part do euer offer it at the present to al, yet only Gods elect do effectually partake of that inward washing, and that whensoeuer by the spirit and by faith they are united to Christ. 1 Co. 10. 25. 1 Pe. 1. 2. Gal. 3. 27.

Q. How farre forth doth Baptisme being effectuall to Gods chosen, cleanse them from sinne?

A. It cleanseth them from the guiltinesse of all their sins, both originall and actuall, and as well committed after baptisme as before. 1 Cor. 6. 9. 10, 11. 1 Ioh. 1. 7. Isai. 1. 18.

Q. What necessity is there of being partakers of the Sacrament of Baptisme?

A. There is not an absolute and simple necessity of it to saluation; for want of Baptisme when it cannot be had, doth not condemne, but the contempt of it when it may be had; yet that is a pardonable sinne: but there is a necessity of Baptisme in part, and that in two respects:

First, in respect of Gods commande-

ment.

ment, who hath inioyned vs to vse it.

And secondly, in regard of our weakenesse, who haue need of all helpes that may strengthen our faith.

Q. Who are to be admitted to the Sacrament of Baptisme?

A. All such as bee in the couenant in likelihood, or in the iudgment of Charity.

Q. Who be those?

A. Either persons of riper yeares, that ioyne themselues to the true Church of God, and make profession of the true faith of Christ.

Act. 2. 38. & cap. 8. 37.

Or infants borne of Christian Parents, for infants of beleeuing Parents are in the Couenant of grace, [a] according to the promise of God, [b] and the promise belongs to all beleeuing Parents.

[a] Gen. 17. 7.
[b] Ac 2. 39.
1 Cor. 7. 14.

Of the Lords supper.

Now to the other Sacrament, (namely) *the Sacrament of the Lords Supper.*

Q. What is the Lords Supper?

A. It is also a Sacrament of the new Testament, wherein by the Ministers blessing and deliuering of bread and wine, according to the institution of Christ, is signified, exhibited and sealed to the right Receiuer, the nourishment of the

Mat. 26. 26. 27, 28. Luk. 22. 19. 20.

the soule to eternall life, by the body and blood of Iesus Christ crucified, and so his further growth in Christ, and his further confirmation in the Couenant of grace. 1 Cor. 11. 23, 24, 25, 26. 1 Cor. 12. 13.

Q. What be the parts of this Sacrament?

A. The signes appointed to bee vsed in it both representing and applying, and the things whereof they are signes.

Q. What be the representing signes in this Sacrament?

A. They are two, (namely) bread and wine blessed and set apart, by the recitall of the promises of God, and prayers vsed to that purpose, from their common vse to an holy vse in the Sacrament, as appeares in the institution. Mat. 26. 26, 27. 1 Cor. 16.

Q. What be the things signified by bread and wine in the Sacrament of the Lords Supper?

A. The body of Christ, & blood of Christ

Q. How stands the proportion betweene the bread and wine in the Sacrament of the Lordes Supper, and the body and blood of Christ?

A. Thus: as bread and wine serue by Gods blessing on them to preserue the naturall life, and to strengthen the body of man: So the body and blood of Christ (that is) the merit of his death and benefit, 1 Co. 10. 16. Ps. 104. 15. Io. 6. 54. 55 vers. 18.

fit of his passion, serue to nourish and strengthen both the body and soule of the right receiuer of the Sacrament to eternall life. And for this cause Christ calls himselfe the bread of life.

Q. Why bee there two representing signes in the Sacrament of the Lords Supper?

A. For two reasons:

Eph. 5. 26. Acts 8. 36. Mat. 28. 19

First, that wee might know that in Christ we haue whole and perfect spirituall nourishment, and whatsoeuer is requisite to saluation.

Act. 22. 16.

Secondly, for a more liuely representation of Christ his death & passion, in which his blood was seperated from his body.

Q. What be the applying signes in the Sacrament of the Supper?

Tit. 3. 5. Rom. 6. 3, 4, 5.

A. The Action of the Minister, & the action of the Receiuers of the Sacrament.

Q. What is the action of the Minister?

A. It is two-fold.

Q. What is the first?

Mat 26. 26. Mat. 14. 22. Acts 2. 42. and 20. 7.

A. The breaking of the bread, and the powring out of the wine.

Q. What signifieth the breaking of the bread, and the powring out the wine in the Sacrament of the Lords Supper?

A. The breaking of the body of Christ and

and the shedding of his bloud, that is, his enduring of infinite torméts in his passion both in his body & soule for Gods chosen. 1Co.11.24 Mat. 14.24

Q. How stands the proportion betweene the breaking of the bread, and the powring out of the wine in the Sacrament of the Lords Supper, and the breaking of the body of Christ, and the shedding of his bloud?

A. Thus: as the bread is broken, and the wine powred out, that they may be receiued to the refreshing and nourishing of the body:

So Christ his body was broken, and his bloud shed on the Crosse (that is) he suffered infinite torments on the Crosse, that he might be receiued by true beleeuers, to the comfort and nourishing of their soules to life eternall. Isa.53.5

Q. What is the second action of the Minister?

A. It is the giuing of the bread broken & the wine powred out, into the hands of the Receiuers, Mat. 26.26.27. Marke 14.22.23. Luke 22.19.20.

Q. What is signified by the Ministers giuing of the bread broken, and the wine powred out into the hands of the Receiuers?

A. Thus much: that God doth offer Christ his body and bloud to all, yea, to hypocrites, and giueth his body and bloud indeed, to the right receiuers of the Sacrament to nourish their soules to eternal life.

For together with the signes, God doth truely offer the thing signified. Ioh.6.32, 50,51.

Q. How stands the proportion betweene the Ministers giuing of the bread broken, and the wine powred out into the hands of the receiuers, and the action of God, his offering of the body and bloud of Christ to all, and giuing of Christ his body and bloud to the right receiuers?

A. Thus: as the Minister gives the bread and wine to euery Communicant seuerally, so God doth offer euery one seuerally, and doth giue to euery right Receiuer particularly the body and bloud of Christ, that is, the merit of his death and the benefits of his passion. Ioh.6.32. 1Co.10.16

Q. What is the action of the Receiuer of the Sacrament of the Lords Supper?

A. It is two-fold.

Q. What is the first?

A. It is the taking and receiuing of the bread and wine into his hand.

Q. What signifieth the taking and receiuing of the bread and wine into his hand?

A.

A. A spirituall apprehending and receiuing of the body & bloud of Christ (that is) the merit of his death by the hand of faith. Ioh. 1 12. cap. 6. 25.

Q. What is the second action of the Receiuer?

A. It is the eating of the bread, and drinking of the wine, to the nourishment of the body.

Q. What signifieth the eating of the bread and drinking of the wine in the Sacrament?

A. A spirituall feeding on the Body and bloud of Christ, that is, an applying of the merit of his death by faith, to the comfort & nourishment of the soule to eternall life. Ioh. 6. 56. 1 Co. 10. 16. Ephe. 3. 14 1 Ioh. 5. 20. 12.

Q. Is our feeding on the body and bloud of Christ in the Sacrament, onely spirituall and not corporall?

A. Yes verily; though Christ his body and bloud be truely giuen and receiued in the Sacrament, yet they are not giuen and receiued corporally, but spiritually and sacramentally. Ioh. 6. 63.

Q. How may it appeare that Christ his body and bloud are not corporally giuen and taken in the Sacrament?

A. By these reasons.

First, we receiue the body and blond of Christ in the Sacrament, as the Disciples

of Christ did in the first institution of it.

And the body and blood of Christ were not corporally receiued by them, but only spiritually.

Acts 3.11. Secondly, Christ his body is ascended, taken vp into heauen, & the heauens must containe him to the end of the world.

Heb.2.14. Ma.28.6.7. Luk.24.39. Ioh.20.27. Thirdly, Christ hath but one body, and that a true body, and such as cannot be in many places at once, and it filleth a place whereseuer it is, and may be both seene and felt, &c.

Thus farre touching the substance of the Sacrament: Now concerning the Persons who are, or may be partakers thereof.

Q. Who are to be partakers of the Sacrament of the Lords Supper.

Exo.12.26. 27. 1Co.11.27, 28,29. A. All that haue beene baptised, and are of yeeres and sound iudgement, and able to examine and prepare themselues, that they may come vnto it worthily.

Q. How ought euery Christian when he comes to the Sacrament of the Lord Supper to examine and prepare himselfe that he may come vnto it worthily?

A. He ought to search and try himselfe whether he haue in him those things that are required in euery worthy Receiuer:

Q. What

Q. What are those?

A. They are six in number.

Q. What are those?

A. The first is an holy desire of the Sacraments, & a cheerfull comming to it. For in all the duties of Gods worship cheerfulnesse is required. Deut. 16. 15. Psal. 110. 3. Ro. 11. 12, 13.

Q. What is the second?

A. The second is a measure of sound knowledge, touching the things and actions in and about the Sacrament and the vse of them. Prou. 19. 3. 1 Co. 12. 29

For without knowledge the heart cannot be rightly affected.

Q. What is the third?

A. The third is a true and a liuely faith in Jesus Christ crucified.

For in the Sacrament Christ is represented to vs in no other estate, then that he was in when he was on the crosse, as appeares in the first institution. Mat. 26. 26. 27, 28.

Q. What is the fourth?

A. The fourth is true and vnfained repentance.

For the heart or life, being defiled with any knowne sinne, not repented of, it polluteth and defileth all the holy things of God to that party. Tit. 1. 15.

Q. What is the fifth?

A. In

Psa. 85.8. Psa. 119.116 A. An vnfained and godly purpose of amendment of life.

Q. What is the sort?

A. A loue to God for his mercy appearing in the great work of our redemption, & a loue to all that are the Image of God; and especially to such as are renewed according to the Image of God, in holinesse and righteousnesse, and are the members of Iesus Christ, [illegible]

1 Cor. 19. 16, 17. Ioh. 13. 34, 35. For in this Sacrament we make open profession of our vnion with Christ and with his Church.

Q. How ought every [illegible] to haue himselfe in the receiuing of the Sacrament?

Psa. 57. 1 Co. 14. 40 Acts 1. 12. 2 cap. 26. A. With [illegible] of his body, with [illegible] to that which is done during the time of the whole action.

With a [illegible] of the things and actions vsed in the Sacrament. And a thankful remembrance of the death of Christ.

1 Co. 11. 20

Q. How ought every Christian to behaue himselfe after the receiuing of the Sacrament?

Ioh. 6. 57. Ioh. 15. 5. A. Hee must endeauour vnfained to finde and feele the fruit of it in himselfe, (namely)

(namely) an increase of faith in Christ, and of his loue to all Gods children. A greater measure of dying to sinne, and a greater care to liue in newnesse of life. Gal. 2. 20.

For none touch Christ with a true faith, but they receiue vertue from him. Mar. 5. 28. 30.

Hitherto of the Sacraments. Now of the other meanes of increasing and confirming of Faith (namely) Prayer.

Of Prayer.

Q. WHat is prayer?

A. Prayer is an humble, hearty and holy request, made according to Gods will, and offered vp by faith to God in the name of Christ, for things needfull either for body or soule. Phil. 4. 6. Dan. 9. 8. 9. 1 Sam. 1. 15 Psal. 42. 4. 1 Ioh 5. 14. Ioh. 14. 15 1 Tim. 2. 12

Q. What necessity is there of vsing prayer?

A. Prayer is necessary in foure respects especially.

Q. What is the first of those?

A. The first is because God hath commanded it. Psa. 50. 15

Q. What is the second respect? Mat. 7. 7.

A. The second is for the supply of our wants. For euery one wanteth many things, both spirituall and temporall, and where should we seeke for supply of our 1 Thes. 5. 17.

wants

Iam. 1.17. wants, but at the hands of God, the fountain of all goodnesse, the author and giuer of all good things.

Q. What is the third?

A. For the exercise of our faith, Mat. 6.41. watch and pray, that is, be vigilant and carefull in the practise of this duty, that yee may be stronger in faith, and enabled to resist the force of sinne.

Q. What is the fourth?

1 Kin. 8. 25. Mat. 7.7. Luk. 11.13. A. That we may enioy the Lords promise of helpe, deliuerance, protection, and spirituall graces and good things.

Q. To whom must wee direct our prayers?

A. To God alone: euen to one God in Trinity and none other, and that for these reasons:

Gen. 17. 1. Psal. 125.3. Eph. 3.20. Phil. 1.4.6. First he to whom prayer belongs, must be able and willing to giue vs whatsoeuer we pray for; but God onely is so.

Secondly, to him in whom wee pray, there must bee knowledge of our hearts.

Exo. 14.15 1 Sa. 1.13. Act. 1.24. Because prayer sometimes is (suspirium cordis) but a sigh or a secret lifting vp of the heart.

Rom. 8.27. But the Lord is the onely searcher of the heart.

Rom. 10.14. Thirdly, prayer must go no further then faith. But

But we must beleeue onely in God: Therefore to God onely must we pray.

Q. In whose name must we pray?

A. In the name and mediation of Christ onely, and that for these reasons: Ioh. 16.24.

First wee are commanded in the word of God, to pray to God in the name of Christ onely. Heb.4.15, 16.

Secondly, in the name of Christ onely wee haue promise to be heard. Ioh. 14.13, 14.

Thirdly, Christ is the onely Mediator betweene God and man, both of redemption and intercession. 2 Co.1.20. 1 Ioh.2.1,2. Rom.8,34. 1 Tim, 2.5.

Fourthly, in Christ alone we are made the children of God, and haue liberty to call him Father. Gal.4.6.

Q. What is it to pray in the name of Christ?

A. It is to beseech God to heare our prayers, not for any thing in vs, or any other, but onely for the merits of Christ Iesus continually offered to him for vs: Dan.9.18.Heb.10.19. &c. Dan.9.18. Heb.10.19. &c.

Q. In what manner must we pray?

A. For the right forming and framing of prayer, three things are required.

Q. What is the first of those?

A. The first is knowledge and vnderstanding; wee must know what things

may

1 Ioh. 5.14. 1 Cor. 14.15 may lawfully be asked, and how God will have them asked: we may not aske things simply promised, with condition as spirituall things appertaining to eternall life & saluation: but temporall things, which are promised with condition, may we pray for absolutely or without condition.

Q. What is the second?

A. The second is an earnest desire of grace for the supply of our wants.

Q. What is the third?

Psal. 143.6. Mar. 11.24. Rom. 10.1. Mat. 11.23 1 Ioh. 5. 14, 15. Iam. 1.6. A. The third is assurance to be heard, submitting our selues to the will of God for the time and for the manner of granting our requests.

Q. Whereupon is our assurance to be heard, grounded?

A. On two things.

First on the promise of God. Psal. 50. 15. Psal. 65. 2. and

Secondly, on the mediation of Christ, Iohn 16. 23. Heb. 4. 15. 16.

Q. What things must wee pray for?

A. Onely for those things which concerne the glory of God, and our good in this life and our everlasting saluation in the life to come all which things are comprehended in that forme of prayer which Christ hath taught vs, namely, Our Father

which

which art in heauen, &c. set downe Mat. 6. from vers. 9. to the 14. Luke 11. 2, 3, 4.

Q. What are the things there prescribed to be prayed for?

A. These are:

First, that Gods name may be glorified.

Secondly, that he may rule and raigne in vs by his Word and Spirit.

Thirdly, that we may both doe and suffer what he willeth, with willingnesse and cheerefulnesse.

Fourthly, that hee would giue vs all things needfull for this life, that we may depend and rely vpon his good prouidence, for all the meanes of this temporall life.

Fiftly, that for his infinit mercies sake, he would forgiue vs all our sinnes, and receiue vs graciously into his fauour.

Sixtly, that he would be present with vs, with the power of his grace, and strengthen vs against all temptations vnto euill.

Q. For whom must we pray?

A. For our selues and for others. Psal. 50. 15. Iam. 5. 16.

Q. May we pray for all other men?

A. For all mankinde, or all men as they make one whole body together. Wee may not pray; but for others yet liuing in the world, of all sorts, places, and conditi-

ons

1 Tim. 2.1. 1 Ioh. 5.16. ons whatsoeuer wee may pray, vnlesse it bee apparant that any one hath sinned against the Holy Ghost.

Of our gesture in Prayer.

Q. What gesture of body must be vsed in Praying?

Ma. 26.39. Luk. 22.14. Eph. 3.14. 1 Kin 8.54. Lam. 3.41. Ioh. 17.1. 1 Sam. 1.10. 2 Kin. 20.3. A. such as doth best expresse and shew forth the inward reuerence, humility earnest desire and affiance of the heart, as casting down the body, bowing of the knees, lifting vp of the hands & eyes to heauen. shedding of teares and such like.

Q. Are these gestures alwaies necessary in praying?

Luk. 18.13. Psal. 6.6. 2 Sam. 7.18. Psa. 143.8. 1 Co. 14.40 A. No: they are not absolutely and alwaies necessary, so that the heart be lifted vp to God, & nothing be done against good order, and vnbeseeming the company with whom we pray, or superstitiously.

Q. In what place must we pray?

1 Tim. 2.8. Mal. 1.11. Io. 3.20. 21. Act. 11.5. A. Prayer may be made in euery place, its not tied now to any one place more then to another, in regard of holinesse; but onely in respect of order, as the publike place of meeting for the worship of God, best fitteth common praiers, and a priuate place best fitteth priuate prayer.

Q. When must we pray?

A. Continually and at all times.

1. Thes-

1 Thes. 5.17. Ephes 6.18. Luk. 18.1.

Q. How must we pray continually?

A. Thus: either by set and solemne prayer, and that vpon set and solemne occasions, as at the beginning of the works of our callings, at the receiuing of the creatures of God, as meat, drinke, and such like, at or our going to rest, or vpon a sudden, by a secret lifting vp of our hearts to God, according to the present occasion. Psal. 55.17. & 92.27. Col. 3.12. 1 Tim. 4.45 Nehe. 2.4.

Q. Must set and solemne prayer bee vsed onely at set times, and vpon ordinary occasions?

A. No: it must sometimes be vsed extraordinarily, and we must sometimes set apart more then ordinary time, and giue our selues wholy to solemne prayer, as when we either feare some great affliction or heauy iudgement to come vpon vs: or when it is already come on vs; or when we would obtaine some needfull grace either for body or soule. Psa. 119.62. 164. Hol. 14.3. 1 Cor. 7.5

Q. What helpe must we vse to make vs pray more earnestly on extraordinary occasion?

A. The exercise of fasting: 1 Cor. 7.5.

Q. What is fasting?

A. It is an abstaining from all sustenance of the body, and from all the delights Ioel 2.15. Ezra. 8.21.

Heſt. 16. Nehe. 15. 4. lights of the ſenſe for a time, that thereby wee may bee fit thorowly to humble our ſelues, and more earneſtly to ſeeke the face and fauour of God.

The ſixt Principle.

Touching the eſtate of Man after hee hath led a ſhort life heere in this World.

Q. AFter a man hath liued heere in this world for a time, what followeth?

A. Death.

Q. What is death?

A. It is the enemy of nature, or the end of naturall life, euen a ſeparation of the ſoule from the body.

1 Co. 15. 19.

Q. Muſt all men die?

A. Yes verily, all both good and bad, both the godly and true beleeuers, and the wicked and vnbeleeuers muſt die, ſaue only ſuch as ſhall be found aliue at Chriſt his comming to iudgement, to them a change ſhall be in ſteed of death.

Pſa. 49. 16. Pſa. 89. 48. Eccle. 2. 16 Heb. 9. 27. 1 Co. 15. 51

Q. Death being a puniſhment of ſinne, how is it that the godly & true beleeuers die, to whom all ſinnes are forgiuen?

A. Death to the godly and true beleeuers is not a puniſhment of ſinne, but through

the death of Christ, a good thing, and a blessing of God, and that in three respects:

First, it giues rest to them, and deliuers them from all the painefull labours and miseries of this world; and hence it is called a sleepe. 1 Act. 7. 60 1 Co. 15. 18 1 The. 4. 13 14.

Secondly, it is an vtter abolishing of sin, & the accõplishment of their mortification. Reu. 14. 13. 2 Rom. 6. 7.

Thirdly, it is a passage and entrance, by which their soules enter immediately into heauenly glory. 3 Eccl. 12. 7. Luk. 16. 22. & ca. 23. 43 Phil. 1. 23. 1 Cor. 5. 1.

Q. What followeth immediatly on the death of euery man?

A. Two things:

First, particular iudgement, namely, the sentence of particular absolution, or of particular condemnation. Heb. 9. 27.

Secondly, the conueyance of the soule immediatly by the power of God, and the ministery of Angels, into a state either of happinesse or misery. Luk. 16. 22, 23.

Q. What shall followe after particular iudgement?

A. A day of generall iudgement, at the second comming of Christ, wherein all men that euer haue been, are now, or shall be hereafter, shall be iudged: and euery one shall receiue according to his workes. Eccl. 12. 14. Mat. 12. 36. Acts 17. 31. 2 Cor. 5. 10

Q. When shall the day of generall iudgement be?

Mat.24.36 Mar.13.32. Acts 1.7.

A. The time of it is vncertaine, no man can know or set down the day, week, moneth, yeere, or age wherein it shall be: Christ himselfe as man in the daies of his flesh had no expresse notice of it.

Q. Why is the time of that day of generall iudgement vncertaine?

1 The 5. to the end of the 6. vers.

A. That from the vncertainty and suddennesse of it, wee might learne to be alwaies prepared and ready for it:

Signes fore-shewing the last Iudgement.

Q. What signes be there fore-shewing the last and generall Iudgement?

A. The signes fore-shewing it are of two sorts.

Some going before, and further off from the cõming of Christ to Iudgement, and some neerer to his comming, and ioyned with it.

Q. What are the signes foregoing and further off from Christ his comming to Iudgement?

A. They are these:

Mat.24.14. 2 Thes.2.3. 1 Tim.4.1.

First, the publishing of the Gospell throughout the whole world.

2 Thes.2.3. 4.8.

Secondly, an apostacy and departure of most men from the faith, and from the truth of Religion.

1 Ioh.2.18.

Thirdly, the reuealing of Antichrist, the

the man of sinne and child of perdition. Mat. 25.12

Fourthly, common corruption in the manners of men, with security and exceeding deadnesse of heart. 37, 38, 39. Luk. 17.26. to the 30. & 2 Tim 3.1. 1 Thes. 5.3.

Fiftly, great and greevous calamities in the world and in the Church. Math. 24. 6,7,8,9,10.11,24. Rom. 11.25.

Sirtly, the calling of the Jewes to the faith of the Gospell.

Q. What are the signes neerer to the comming of Christ to iudgement, and ioyned with it?

A. The shaking of the powers of heauen, the darkning of the Sun and Moone, the falling of the stars from heauen, the fiering of the whole frame of heauen and earth, and the dissolution of the whole world, which is called the signe of the Son of man. Ma. 24.29. 30. 2 Pe. 3.7.10 11.

Q. What shall follow after these things?

A. The comming of Jesus Christ, who shall be Judge of the whole world. Mat. 24.30 Act 10.42.

Q. In what maner shall Christ come to iudgement?

A. He shall in his humane visible body suddenly like lightening breake forth through the heauens, & come in the clouds with great maiesty and glory, with an infinite hoast of elect Angels, and with the voice and shout of an Archangel, and the Act. 1.11. Mat. 24.27. 30. 2 Thes. 1.7. 1 Thes. 4.16 Iude 14. Mat. 24.31.

trumpet of God, and shall sit down on the glorious throne of iudgement.

Q. What shall follow after that Christ is set in his throne of iudgement?

Mat.25.32. Iud. ver.6. A. The citing & presenting of all men both quicke and dead, and the diuels also before his glorious throne to iudgement.

Q. How shall all men bee cited to iudgement?

Ioh.5.25. 28.29 Mat.24.31 2Co.15.52. Iob.19.26. 27. A. By the voice of Christ uttered by the ministry of Angels, euen by that shout and trumpet of the Arch-Angel which shall be so powerfull, as that it shal change the liuing in the twinkling of an eye, & cause al the dead to rise again, euery one with his own body, and euery part & parcel therof.

Q. Shall the elect & reprobate be raised from the dead without any difference?

Iohn.6.54. 1Co.15.20 22.45. A. No: though they shall both be raised by the same almighty voice and power of Christ, yet it shall be with this difference: The Elect shal be raised as members of christ his body, by vertue of his resurrectiõ. But the Reprobate shal be raised by the power of Christ as he is a Iudge, and by vertue of Gods curse set down, Gen.2.17. that that sentence may be verified on thẽ.

Q. Shall the dead rise againe iin the same bodies wherein they liued on the earth?

A. Yes

A. Yes verily, in the same bodies for substance, but altred in quality, and made immortall and incorruptible, and able to abide for ever in that state, whereto they shall be iudged. 2 Cor. 5. 10. 1 Co. 15. 52, 53.

Q. What difference shall there be betweene the bodies of the elect and of the reprobate, being raised from the dead?

A. This difference:

The bodies of the Elect shall be glorious, powerfull, free from all passion and suffering, and like vnto the glorious body of Christ. 1 Co. 15. 43, 44, 49. Phil. 3. 21.

But the bodies of the Reprobate, shall be on the contrary, full of vncomelinesse and vgly to looke on, agreeable to the guiltinesse of their consciences, and lyable to suffer extreame torments. Dan. 12. 2. Ioh. 5. 29.

Q. How shall all men bee presented before Christ his throne of iudgement?

A. The Elect shall with great ioy bee caught vp into the ayre to meet the Lord. And the reprobate, with the diuell and his Angels shall with extream horror and confusion, be forced to come before him. Luke 21. 28. 1 The. 4. 17. Luk. 21. 26. Reue. 6. 15, 16, 17.

Q. What neede is there, that the dead should be brought to iudgement, seeing particular iudgement was giuen of them before, whether they be good or euill?

A. It is needfull for two causes:

First, because that first iudgement pertaines onely to the soule; but the latter to the whole man, both to body and soule.

2 Cor. 5. 20

Secondly, that that particular iudgement may bee made manifest before al men, and that there may be a more manifest declaration of Gods iust iudgement.

Rom. 2. 5.

Q. What shall follow after that all men and euill Angels are cited and set before the throne of Christ?

A. A separation of the elect from the reprobate; Christ shal then set the elect as sheep on his right hand, and the reprobate as goats on his left hand.

Matt. 25. 32, 33.

Q. What shall follow after that separation?

A. The act of iudgement, wherin the elect shalbe first acquitted, & then by way of approbation shal ioyn with Christ in iudgeing of the reprobate, both men and Angels.

Mat. 25. 34 Luk. 22. 30. 1 Cor. 6. 2, 3

Q. How shall Christ proceed in the act of iudgement?

A. Thus: he shall first examine and try euery mans particular cause, and after triall and examination made, giue sentence.

Q. How shall euery mans particular cause be tryed?

A. By his workes. 1 Co. 2. 13. 2 Co. 5. 10.

Q. Why shall men be tryed at the day of iudgement by their workes?

A. Because

A. Because workes are open and manifest signes and testimonies either of faith or of vnbeliefe. Mat. 12. 36 37. Iam. 2. 18.

Q. How shall mens workes bee then made manifest?

A. Thus: the Lord who certainely knoweth all the thoughts, wordes, and workes of men, shall then by his mighty power so enlighten the conscience of euery one, as it shal perfectly remember what soeuer good or euill hee or shee hath done in the time of this life, the secrets of all hearts being then reuealed; & this is called the opening of the booke of conscience. Reu. 20. 12. Rom. 2. 16. 1 Cor. 4. 5.

Q. How shall mens workes being made manifest, be tryed whether they be good or euill?

A. Two wayes.

Q. What is the first of those wayes?

A. The first is this: they shall be tryed by the Law of God, which hath beene reuealed to men, whether it be the law of nature onely, which serues to leaue them without excuse who neuer herd of Christ: Or the written word of God vouchsafed to his Church, as the rule of faith & life. Rom. 2. 12. Rom. 2. 16. Ioh. 23. 48.

Q. What is the second of those waies?

A. The euidence of euery mans conscience bearing witnesse with him, or against him. Rom. 2. 16.

Q. After

Q. After tryall and examination of euery mans cause, how shall Christ giue sentence ?

A. Hee shall according to the euidence of conscience, touching workes, giue sen-
Mat.25.35. 41. tence of saluation to the Elect, and sentence of damnation to the Reprobate, adiudging them with the Diuell and his Angels to the curse of euerlasting fire.

Q. Shal men be adiudged to saluation or damnation for the merit of their workes ?

A. Sentence of damnation shall be giuen on the reprobate ; they beeing out of Christ for the merit of their workes.

Rom. 6.23. Because their workes are perfectly euill, and deserue damnation.

But on the elect sentence of saluation shall be giuen for the merit of Christ, apprehended and applyed to themselues by faith. And they shall be prononced iust.

Ioh. 5.24. Iam. 2.18. Gal. 5.6. Because their good workes, though imperfect doth approue their faith to bee a true faith working by loue.

Ioh. 3.26. Q. After Christ hath giuen iudgement on the Elect and reprobate, what shall follow ?

A. The execution of iudgement.

Q. How shall iudgement be executed on the elect and on the reprobate ?

A. Thus: Christ by his Almighty power and

and cõmanding voyce, shall send the reprobate with the Diuel & his Angels into hel, and bring Gods elect into the possession of life and glory in heauen. After Christ hath sayd: Come ye blessed children of my Father, inherit the Kingdome prepared for you from the beginning of the world: and depart from mee ye cursed into euerlasting fier, prepared for the Diuell and his Angels. Then it followeth, & these shal goe away into euerlasting punishment; but the righteous into life eternall. Mat. 10. 28. Mat. 25. 46

Q. In what state shall Gods Elect be in heauen?

A. They shall enioy vnspeakeable, inconceiueable and euerlasting blessednesse in the kingdome of heauen. 1 Cor. 2. 9.

Q. How are we to conceiue of that blessednesse, as the word of God hath made it knowne vnto vs?

A. Thus: that it shall be a most happy and a most blessed state, wherein the elect being most fully ioyned to Christ their head, shall enioy the presence of God, and shall see and behold the face and glory of God, and haue speciall fellowship with God, and God himselfe shall be to them thorow Christ all in all. Mat. 5. 8. Ioh 3. 2. 1 Cor. 15. 28 Reu. 21. 3, 23, 24. & cap. 21. 1, 2, 3, 4, 5.

Q. What be the Parts of that blessednes?

A. These two: Eternall life, and perfect glory.

Q. How

Q. How are wee to conceiue of that life eternall?

A. Thus: It shall be such a fellowship with God, as that God himselfe shall be through Christ life to all the Elect, immediately quickning them by his Spirit, and that for euer.

Ioh. 14. 19. 20, 23. Col. 3. 3. 4. 1 Ioh. 4. 15

Q. What shall be the condition of that life eternall?

A. The condition of it shall be in two things.

Q. What is the first of those?

A. This: it shall be free from all maner of miseries and all maner of infirmities.

Isai. 25. 8. 1 Co. 15. 54 Rec. 7. 16. 17. & cap. 21. 4

Q. What is the second?

A. It shall haue a full and perpetuall sufficiency in it selfe of all good things, serving to make a most blessed life, needing none of the meanes of this life.

Psal. 36. 9. Reu. 21. 23. Reu. 21. 5.

Q. How are wee to conceiue of that perfect glory in Heauen?

A. Thus: it shall be a wonderfull and vnspeakable excellency of the elect, whereby they shall be euen as Christ himselfe, although vnequally and in a lower degree, yet aboue measure glorious, and in their soules and bodies in a farre more excellent estate then any heart can wish.

Luk. 20. 36 Phil. 3. 21 Colos. 3. 4. 1 Ioh. 3. 2. Reu. 21. 11.

Q. What shall be the glory of the soules of Gods elect in heauen?

A. This:

A. This: they shal be induced with a perfection of knowledge, wisdome, & holines. 1 Co. 13. 12. Eph. 5. 27. Reu. 3. 4. 5. Reu. 16. 8.

Q. What shall be the glory of the bodies of Gods Elect in heauen?

A. This: they shall be endued with perfection of beauty, brightnesse, maiesty and strength. Mat. 12. 48. Luk. 20. 36 Phil. 3. 21.

Q. What shall be the glory of Gods Elect in Heauen belonging both to their bodies and soules?

A. This: they shall bee as Princes, crowned with crownes of glory and raigning with Christ for euer, and triumphing ouer Sathan, death, and Hell, and haue possession of that new Heauen and new earth, wherein dwelleth righteousnesse. 2 Tim. 4. 8. Reu. 22. 5 Mat. 25. 34 Rom. 16. 20 1 Pet. 1. 4. 2 Pet. 3. 13.

Q. Shall all Gods elect haue the same degree of glory in Heauen?

A. No: though euery one of Gods chosen shal receiue the full measure of glory, whereof they shal be capable, yet one shall haue a greater degree of glory thē another. Dan. 12. 3. 1 Cor. 15. 41. 42.

Q. How shall a greater degree of glory be giuen in Heauen, to one of Gods Elect then to another?

A. According to the greater measure of graces giuen, and the more faithfull employment of those graces, eyther in doing good, or in suffering for the truth of Christ in the time of this life. Mat. 19. 28. 29. 2 Cor. 9. 6. & cap. 4. 17 Reu. 7. 14. 19.

Q. What

Q. What shall bee the fruits of both the parts of blessednesse, namely, of the eternall life and perfect glory?

A. The fruit shall be two-fold.

Q. What is the first?

A. Fulnesse of vnspeakeable and euerlasting ioy.

Q. What is the second?

Reu.7.15. A. The perfect and perpetuall seruice of God.

Q. Wherein shall that perfect and perpetuall seruice of God consist?

Reu. 4.10. 11. Re.5.12.13. Reu 11.16. A. In a continuall acknowledging of Gods vnspeakeable mercy towards them in Christ, and in a continuall lauding and praysing of his great and holy name.

17. Q. After what manner shall Gods elect serue and worship God in heauen?

Reu.21.22 A. By God himselfe immediately, needing neither Temple, Ceremony, Sacrament, nor any outward thing.

Of the misery of the *Reprobate in Hell.*

Q. WHat shall be the state of the Reprobate in hell?

Mat 23.41. 46. A. They shall haue vnspeakeable, vnconceiueable, and euerlasting misery in the fire of hell.

For

For as neither eye hath seene, eare hath heard, heart hath conceiued, or tong is able to expres the ioies of the Elect in heauen: So certainly, neither eye hath seen, eare hath heard, or tongue is able to expresse the misery of the damned in hell fire.

Q. How doth the Scripture set forth that misery to vs?

A. By things terrible and fearefull, and to be abhorred, as by shame and euerlasting contempt, by the worme that neuer dieth, by the lake burning with fire and brimstone, by fire that neuer goes out, by vtter darknesse, by weeping and wailing and gnashing of teeth, and the like. Dan. 12. 2. Mar. 9. 43. 44. Mat. 25. 41 Reu. 19. 20. &c. 20 15. Mat. 8. 12. Mat. 13. 42.

Q. How are we to conceiue of that misery of the Rebrobate in hell?

A. Thus: that it shall be a most miserable and a most wretched estate, wherein the Rebrobates being for euer seuered from the comfortable presence of God, and glorious fellowship of Christ and his Saints, and having eternall fellowship with the Diuell and his angels, shall feele the whole wrath of God vpon them. Ma. 7. 23. Luk. 13. 27. 28. Mat. 25. 41. 2 Thes. 1. 9.

Q. What be the parts of that misery of the Reprobate in hell?

A. These two (namely) eternall death, and euerlasting shame.

Q. How are wee to conceiue of that death eternall?

A.

A. Thus: that it shall be such a separation of the Reprobate from God, as that their misery shall be as a continuall death: wherein they shal be alwaies dying and neuer dead: and this is called the second death and eternall perdition.

Reu.2.11. Reu.2.8. 2 Thes.1.9.

Q. What shall be the condition of that death eternall?

A. The condition of it shall be twofold.

Q. What is the first condition of it?

A. This: It shall be voide of all good things, and of all manner of comfort: and this is shadowed out by vtter darkenes, and by blacknesse of darknesse.

Mat.22.13. 2 Pet.2.17. Iud. ver.13

Q. What is the second condition of it?

A. Thus it shall haue a perpetuall fulnesse of all euils, & all manner of miserie, without the least meanes of ease or remedy

Isai.30.33. Mat.13.42 Luk.16.23. 24,&c.

Q. How are we to conceiue of that euerlasting shame in hell?

A. Thus: It shall be a wonderfull vnspeakable vilenes of the Reprobate, where by they shall be euen as the Diuel himself, aboue measure, odious and abominable, and in their soules and bodies in a more base and vile condition then any mans heart can conceiue; they shall be as dogs.

Isai.66.24. Dan.12.2. Rom.2.25.

Q. Shall all the reprobates haue the same degree of wretchednes and misery in hell?

A. No

A. No: though euery one of them shall haue the full measure of misery, whereof they shall be capable, yet one shall haue a greater degree of misery then another. Mat. 10. 15 & 11, 22, 24.

Q. How shall some of the reprobate haue a greater degree of misery then others in hell?

A. According to the greater merit of their sinnes, either in respect of the number or qualitie of them. Luk. 12. 47. 48. Mat. 23. 14

Q. What shall bee the fruit of both the parts of that misery of the reprobate in hell; namely, eternall death and euerlasting shame?

A. The fruit shall be two-fold:

Q. What is the first?

A. Fulnesse of vnspeakable and euerlasting torment both of their soules and bodies: Iud. v. 6. Reu. 20. 10. Mat. 15. 46. Luk. 16. 23. 24. Rom. 2. 9.

Q. What is the second? Mark. 9. 43. 44.

A. A continuall and a most horrible and desperate weeping, howling & crying out, in consideration of the happinesse of the Saints of God in heauen, which they shall see and enuy; and in respect of their owne endlesse misery and torments, out of which they shall haue no hope to escape. Mat. 8. 12. Mat. 13. 42. Luk. 13. 28. Luk. 16. 23 24. 26.

And thus in part wee haue heard what shall be the state of Gods Elect in heauen, and of the Reprobate in hell.

Q. What

Q. What is the principall end of the blessednesse of the Saintes of God in heauen, and of the misery of the Reprobate in hell?

A. The glory of God, who in his eternall purpose and decree, hath fore-ordained all things to his owne glory.

Pro. 16. 4. Rom. 11. 36

Q. How are we to conceiue of Gods eternal decree touching men and Angels?

A. Thus: that it is his free appointing and fore-ordaining them, for a certain and euerlasting estate for his owne glory.

Rom. 9. 22, 23. 1 Thes. 5. 9

Q. What be the partes of that decree of God touching Men and Angels?

A. Two: Election and Reprobation.

Q. What is Election?

A. It is the Lords free ordaining of some, both men and Angels to euerlasting blessednesse, for the declaration of the glory of his goodnesse.

1 Tim. 5. 21 Ephe. 1. 5. 9

Q. What is Reprobation?

A. It is the Lords free ordaining of some, both men & Angels to eternal shame and dishonour, for the manifestation and the glory of his iustice.

Rom. 9. 22 Tim. 2. 20

FINIS.

An extract or short view of the Chife things deliuered in the Catechisme, gathered be the Author for the helpe of the younger sort.

The first Principle.

Quest. WHat is God?

Ans. God is a Spirit, or spirituall substance, most wise, most holy, eternall and infinite. Ioh. 4. 24.

Q. How many Gods be there?

A. Onely one and no more. Deut. 6. 4. 1 Tim. 2. 5. 1 Cor. 8. 6.

Q. How is this one God to be conceiued of vs?

A. As hee hath reuealed himselfe in his word by his Properties and Workes. Deut. 4. 16. Iudg. 13. 18. 1 Tim. 6. 16.

Q. What are wee further to conceiue and beleeue concerning God?

A That in one simple and vndiuided God-head, there be three distinct Persons, the Father, the Sonne, and the holy Ghost, and that these three are equall in eternity and glory. Mat. 3. 16. 17. Mat. 28. 19. 1 Cor. 13. 13 1 Ioh. 5. 7.

The second Principle.

Concerning Man, his Creation, Fall, and state of Corruption.

Q. Of all visible creatures which is the chiefest?

A. Man: for in man aboue all visible creatures

the Lord ſets forth the glory of his wiſdom, power and goodneſſe. Pro. 8. 31. Pſal. 8. 5, 6, 7, 8.

Q. What is the ſtate and condition of man in his firſt creation?

A. It was an holy and happy ſtate and condition.

Q. Wherein ſtood that holy condition of man?

A In that he was free from ſinne, and created after Gods owne Image and likeneſſe, ſtanding in wiſdome and holineſſe. Gen. 1. 26, 27. Gen. 5. 1. Epheſ. 4. 24. Coloſ. 3. 10.

Q. Wherein ſtood that happy condition of man in his firſt creation?

A. In three things:

Firſt, in a bleſſed communion which man had with God. Gen. 1. 29.

Secondly, in dominion over the creatures. Gen. 1. 28. Gen. 2. 19.

Thirdly, in a body endued with beauty, ſtrength and immortality. Gen. 2. 25. Rom. 5. 12.

Q. Did man continue in that ſtate in which he was created?

A. No: he left it, and fell from righteouſneſſe to ſinne. Gen. 3. 16.

Q. What is the ſtate of man being fallen from his firſt eſtate in which he was created?

A. It is a ſtate of corruption and miſery.

Q. What is that ſtate of corruption following the fall of man?

A. It is the loſſe of the image of God, in which man

man was created at the first, and the Image of Sathan succeding in the roome of it, and it is the state of sin. Gen. 5. 3. Ephes. 4. 2. Ioh. 3. 6.

Q. What is sinne?

A. It is any swarving from the law of God, though it bee but in the least want of that which the law requireth. Ioh. 1. 3, 4. Rom. 7. 7. Gal. 3. 10.

Q. How many sorts of sinne be there?

A. Two: originall and actuall.

Q. What is the state of misery following the fall of man?

A. It is a continuall subiection to the curse of God, and that in this life, in the end of this life, and after this life is ended.

The third Principle,

Concerning mans deliuerance by Christ.

Q. What meanes of deliuerance is there whereby a man may scape this damnable estate?

A. God of his infinite mercy hath giuen a Sauiour and deliuerer to mankind.

Q. Who is that Sauiour and deliuerer giuen to man?

A. Iesus Christ. Mat. 1. 21. Act. 4. 12.

Q. What is Iesus Christ?

A. The eternall sonne of God, made man like to vs in all things, sinne onely excepted, and so God and man in one person. Mat. 1. 23. Io. 1. 14. Rom. 9. 5. Isai. 9. 6

Q. Wherefore was it needfull that Christ

should be man?

A. For two reasons:

First, that hee might die and suffer the punishment due to sinne. Heb. 2. 14. Philip. 2. 7.

Secondly, that he might appease Gods wrath in the same nature wherein God was offended. Rom. 8. 3. 1 Pet. 2. 24.

Q. Wherefore was it needfull that Christ should be God also?

A. For two reasons likewise:

First, that he vphold his manhood in suffering, and vanquish death.

Secondly, that the doings and sufferings of his man-hood might be of infinite worth and vertue. Heb. 9. 14. Act. 20. 28.

Q. What are we further to know and beleeue touching Christ his being God and Man?

A That his two natures are distinct one from another, and that they are also vnited and make but one person.

Q. What is the Office being God and Man in one person?

A. It is his Mediatorship, to be the only mediator betweene God & Man. Isa. 24 6. Isa. 49. 8. 1 Tim. 2. 5

Q. What bee the seuerall functions and offices of Christ as he is Mediator?

A There are three: his { Prophetical / Priestly / Kingly } office.

Q. What is the Prophetical office of Christ?

A.

A. It is the office of reuealing the will of God, and the meanes of saluation to his Church in all ages. Isai. 61.1. Mat. 17.5. Ioh. 1.18. Ma. 23.8,10.

Q. What is the Priestly office of Christ?

A. It is that whereby Christ hath and doth reconcile God to his elect, hee performing all those things to God for them, whereby they may come to eternall life. Heb. 5.9. Heb. 7.24,25.

Q. What is the kingly office of Christ?

A. It is that whereby Christ exerciseth the power giuē him of his father ouer all things, distributing his gifts and disposing all things for the good of Gods chosen. Psa. 110.1,2,3. Mat. 28.18.

The fourth Principle.

Concerning the meanes of being partakers of Christ and his benefits.

Q. How is Christ and his benefits auaileable to vs?

A. By being made ours.

Q. How may Christ and his benefits bee made ours?

A. If we be made one with Christ. Ioh. 6.53, 56. Phil. 3.9.

Q. How are we made one with Christ?

A. By being made members of that mysticall body, whereof Christ is the head, and that by a mysticall and spirituall vnion. Ephes. 4.15,16. Ephes. 5.30,31. 1 Cor. 6.17.

Q. By what meanes are we vnited to Christ

mystical! and spirituall?

A. By the Spirit of Christ, and by faith. 1 Cor. 12.13. 1 Ioh. 3.24. Ioh 1.12.

Q. What is faith?

A. Faith is a speciall gift and grace of God bestowed on his chosen, & wrought in their hearts by the power of the Spirit, whereby they doe apprehend and apply Christ and all his benefits to themselues particularly. Ephes. 2.8. Colloss. 2.12. Tit. 1. 1 Ioh. 1.12. Rom. 5.17. Gal. 3.27.

Q. How are Gods chosen brought truely to beleeue in Christ?

A. God doth first prepare their hearts that they may be fit to receiue faith, and then he works Faith in them.

Q. How doth God make their hearts fit to receiue Faith?

A By mollifying, softning, and bruising of their hearts, and that by humbling and casting them downe. Ezech. 11.19. Hosea 6.1.

Q. How doth God humble and cast downe the heart?

A. By working in man a knowledge and sight of his sinnes both originall and actuall, and a true sorrow for them.

Q. How comes a man to haue a knowledge and sight of his sinnes?

A. By the morall law of God, commonly called the Decalogue or ten Cõmandements. Rom. 3. 20. Rom. 7.7.

Q. How

Q. How is a man brought to a true sorrow for his sinnes?

A. By the fearefull and terrible curse of the law of God, which is both temporall iudgement and eternall damnation denounced for the least disobedience and breach of one commandement of God, without offering any hope of pardon. Deut. 27.26. Gal. 3.10. 2 Cor. 3.7.

Q. When a man by the sight of his sinnes and a true sorrow for them, is made fit to receiue faith, how doth God worke faith in him?

A. By working certaine inward motions in his heart as the seeds of faith.

Q. What are those motions?

A. They are three.

First, a feeling and acknowledgment of his great need of Christ, & of Gods mercy in Christ, Luk. 1.1.53. Mat. 11.28. Luk. 15.

Secondly, an hungring desire of that grace that is offered in Christ, and a longing to be made partaker of it. Mat. 5.6. Ioh. 7.37. Reuel. 21.6.

Thirdly, a flying from the sentence and terror of the law, & an approaching to the throne of grace, both by an humble confession of his sins to God, and by craving pardon for his sins with vnspeakable sighes and groanes. Gal. 3.24. Heb. 4.16. Psal. 23.5. 2 Sam. 12.13. Luk. 15.18. Rom. 8.26.

Q. What followes after these motions?

A God according to his owne gracious promise, imprints in the heart of a poor sinner by the

worke

worke of his holy Spirit, a speciall and particular perswasion of his loue towards him in Christ, and that his sinnes are forgiuen him for Christ his sake, which is a true and liuely faith. Isai.65. 24.Ioh 3.3 26. Mat.7.7.1 Tim 1.15,16.

Q. What are the benefits that a true beleeuer receiues by his faith in Christ?

A. Perfect reconciliation with God: Iustification in the sight of God, and Sanctification. Rom.3.25.1 Cor. 1.30. Act.15.9.

Q. What is it to be iustified before God?

A. It is to be accounted iust in the sight of God through the obedience of Christ. Rom.5.19.Rom. 10.4.2 Cor.5.21.

Q. What is it to be sanctified before God?

A. It is to be inwardly changed & renued in nature, according to the image of God in righteousnes & true holines. Tit.2.5.2 Cor.3,18.Eph.4.24.

Q. What is the effect and exercise of sanctification?

A. It is repentance.

Q. What is repentance?

A. It is a turning from sin to God, or a thorow change of the purpose of the heart, & course of life frō euil to good. Isa.1.16,17. Eze.33.11. Act.26.20.

Q. Whence comes this thorow change?

A. From a godly sorrow. 2 Cor.7.9,10.

Q. What is a godly sorrow?

A. It is a sorrow for sin, whereby a man is grieued for no other cause but onely this, that by his sinnes

sinnes he hath displeased God, who hath beene to him a gracious and mercifull father. Psal. 51.14. Mat. 26.75. Luk. 7.44.47.

The fift Principle.

Concerning the meanes of obtaining faith, and the good things that follow faith.

Q. What outward meanes must we vse for the obtaining of faith and all good things that doe follow faith?

A. The hearing of the word of God preached. Pro. 29.18. Rom. 10.14.

Q. What other outward meanes must bee vsed for the increasing and confirming of faith?

A. The receiuing of the Sacraments and prayer. Rom. 4.11. Mark. 9.24.

Q. What is a Sacrament?

A. It is a holy ordinance of God, which hee hath appointed to be vsed in his Church, adioined to the preaching of the word, whereby Christ and his benefits, are by such outward rites as he hath prescribed, signified, exhibited and sealed to them that truly beleeue in Christ. Gen. 17.11. 1 Co. 11. 22, &c. Gal. 3.1. Rom 4.11.

Q. How many Sacrament be there?

A. Two and no more, namely, Baptisme and the Supper of the Lord.

Q. What is Baptisme?

A. It is a Sacrament of the new Testament, wherin by the ministers once washing with water

in

in the name of the Father, the Sonne and the holy Ghost, is represented and sealed to the right receiuer, the powerfull washing of the blood of Christ, and of the Spirit of Christ, and so his ingrafting into Christ, his new birth, and his entrance into the couenant of grace. Mat. 28.19. Eph. 5.26. Ioh. 3.5. Gal. 3.27. 1 Cor. 6.18.

Q. Who are to be admitted to the Sacrament of Baptisme?

A. All such as be in the couenant in likelihood, or in the iudgement of charity. Act. 2.38,39. Acts 8.37. 1 Cor. 7.14.

Q. What is the Lords Supper?

A. It is also a Sacrament of the new Testament wherein by the Ministers blessing and deliuering of bread and wine, according to the institution of Christ, is signified, exhibited, and sealed to the right receiuer the nourishment of the Soule to eternall life, by the body and bloud of Iesus Christ crucified, and so his further growth in Christ, and his further confirmation in the couenant of grace. Mat. 26 26,27,28. Luk. 22.19,20. 1 Cor. 11.23,24,25,26. 1 Cor. 12.13.

Q. Who are to be partakers of the Sacrament of the Lords Supper?

A. All that haue bin baptized, and are of yeres and sound iudgement, and able to examine & prepare themselues that they may come vnto it worthily. Exod. 12.26,27. 1 Cor. 11.27,28,29.

Q. What is prayer?

A. Prayer is an humble, hearty and holy request made according to Gods will, and offered vp by faith to God in the name of Christ for things needfull either for body or soule. Phil. 4 6. Da 9.8 9. 1Sa.1.15. Ps.41.4.1 Io.5.14 Io.14.14. 1 Ti.2.1.2.

The sixt Principle.

Concerning the state of man in death, after death, particular iudgement, and the last and generall iudgement.

Q. After a man hath liued heere in this world for a time, what followeth?

A. Death.

Q. What is death?

A. It is the enemy of nature, or the end of naturall life, euen a separation of the soule from the body. 1 Cor. 15.26.

Q. Must all men dye?

A. Yes verily, all both good and bad, saue only such as shall be found aliue at Christ his comming to iudgement, to them a change shall be in stéd of death. Psal. 49.17 Psal. 89.48 Eccle. 2.16. Heb. 9. 27.1 Cor. 15.51.

Q. What followeth immediately on the death of euery man?

A. Two things.

First, particular iudgement, namely, the sentence of particular absolution, or of particular condemnation. Heb. 9.27.

Secondly, the cōueiance of the soule immediatly by the power of God, by the ministery of Angels, into

into a ſtate either of happineſſe or miſery. Luk. 16.22,23.

Q. What ſhal follow after particular iudgment?

A. A day of generall Iudgement at the ſecond cõming of Chriſt, wherein all men that euer haue bẽn, are now, or ſhall be hereafter, ſhal be iudged, and euery one ſhal receiue according to his workes Eccle.12.14. Mat.12.36. Act.17. 1.2 Cor 5.10.

Q. After Chriſt hath giuen iudgement on the Elect and Reprobate, what ſhall follow?

A. The execution of Iudgement.

Q. How ſhall Iudgement bee executed on the elect and on the reprobate?

A. Thus: Chriſt by his Almighty power and commanding voice, ſhall ſend the reprobate with the Diuell and his Angels into Hell, and bring Gods Elect into the poſſeſſion of life and glory in heauen Mat.10.28.Mat.25.46.

Q. In what ſtate ſhall Gods Elect be in heauen?

A. They ſhall inioy vnſpeakeable, inconceiueable and euerlaſting bleſſednesſe in the kingdome of heauen. 1 Cor.2.9.

Q. What be the parts of that bleſſednesſe?

A. Theſe two: eternall life, and perfect glory.

Q. How are we to conceiue of that life eternall?

A. Thus: It ſhall be ſuch a fellowſhip with God, as that God himſelfe ſhall be thorow Chriſt, life to all the Elect, immediately quickning them by his Spirit, and that for euer. Ioh.14.19,20,23. Col.3.4,5. 1 Ioh.4.15.

Q. How

Q. How are we to conceiue of that perfect & glory in heauen?

A. Thus: it shall be a wonderfull and vnspeakable excellency of the elect, whereby they shall be euen as Christ himselfe, although vnequally and in their soules and bodies in a farre more excellent estate then any heart can wish. Luk. 20. 36. Philip. 3. 21. Colos. 3. 4. 1 Ioh. 3. 1. Reuel. 21. 11.

Q. What shall bee the state of the repropate in hell?

A. They shal haue vnspeakable, vnconceiuable & euerlasting misery in the fire of hel. Ma. 25 46, 46.

Q. What are the parts of that misery of the Reprobate in hell?

A. These two (namely) eternall death, and euerlasting shame.

Q. How are wee to conceiue of that death eternall?

A. Thus: that it shall be such a seperation of the Reprobate from God, as that their misrie shall be as a continuall death, wherein they shall be alwaies dying, and neuer dead. Reuel. 2. 11, Reuel. 21 8. 2 Thes. 1. 9.

Q. How are wee to conceiue of that euerlasting shame in hell?

A. This: it shall be a wonderfull and vnspeakable vilenes of the Reprobate, whereby they shal be euen as the Deuell himselfe, aboue measure odious and abominable, and in their soules and bodies

bodies in a more baſe and vile condition then any mans heart can conceiue, they ſhall be as dogs. Iſai. 66.24. Dan. 12.2. Reuel. 22.15.

Q. What is the principall end of the bleſſednesse of the Saints of God in heauen, and of the miſery of the Reprobate in hell?

A. The glory of God, who in his eternall purpose and decree, hath fore-ordained all things to his owne glory. Pro. 16.4. Rom. 11.36.

Q. How are wee to conceiue of Gods eternall decree touching men and Angels?

A. Thus: that it is his free appointing & fore-ordaining them, for a certaine and euerlasting eſtate for his own glory. Rom. 9.22,23. 1 Theſ. 5.9.

Q. What be the parts of that decree of God touching men and Angels?

A. Two: Election and Reprobation.

Q. What is Election?

A. It is the Lords free ordaining of ſome, both men and Angels to euerlasting bleſſednes, for the declaration of the glory of his goodneſſe. 1 Tim. 5.21. Epheſ. 1.5,6.

Q. What is reprobation?

A. It is the Lords free ordaining of ſome, both men and Angels to eternall ſhame and diſhonour, for the manifeſtation of the glory of his Juſtice. Rom. 9.22. 2 Tim. 2.20.

FINIS.

A forme of craning a blessing before meate.

O Lord God, giuer of all good things, without thy blessing we may starue in the midst of plenty, we beseech thee blesse vnto vs thy good creatures which thou hast at this time in mercy prouided for vs, that they may nourish, comfort, and doe vs good, through Iesus Christ our Lord, Amen.

Another forme of craning a blessing before meate.

O Lord our God, and gracious Father, we beseech thee be mercifull vnto vs, forgiue vs all our sinnes, season our hearts with thy grace, supply all our wants, sanctifie all thy dealings towards vs, and let thy blessing bee vpon the food wee shall now receiue from thy gracious hand and prouidence. Giue power vnto it, to doe vs good, and giue vs grace and strength to serue thee, to the glory of thy name and comfort of our owne soules, through Iesus Christ our Lord, Amen.

Thankes-

Thankesgiuing after meat.

BLessed be thine holy name O Lord our God, for our being and life, for our health and strength, for our food and raiment, for the comfort of this life, and of the life to come, and for all good things wee either doe enioy, or desire and hope to enioy; make vs truly thankfull vnto thee in all holy obedience to thy blessed will, and sanctifie vs more and more in our soules and bodies, to thine owne seruice, for Iesus Christ his sake our blessed Lord and Sauiour, Amen.

Another thankesgiuing after meat.

O Lord God, who hast loued vs before we were, kept and preserued vs since wee had our being, and hast prouided for vs all good meanes for the good of our soules and bodies, and at this time giuen vs a comfortable vse of our meates and drinkes, thy name be blessed and praised now and for euer. Blesse vs we beseech thee, thy whole Church, our Kings Maiesty, our Prince, and his whole Kingdome, and grant vs grace, and sauing comfort in Iesus Christ our onely Lord and Sauiour, Amen.

FINIS.